

Reformed Church Messenger

Mittelmöök die beste Straf."

SAMUEL R. FISHER, D.D.,
Editor.

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REV. E. V. Gerhart 30 Aug.

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Theology and Criticism.

GERMAN THEOLOGY.

A new German work on Theology has just been published by H. von de Goltz, Prof. der Theologie in Basel. It has received favorable notice in two successive numbers of the *Bibliotheca Sacra*. In the July number of this Review, the main part of Prof. Goltz's work is highly commended, and the following are given as "the doctrinal propositions in which the author states the evangelical catholic principles of Christian truth." We commend a careful reading of them as giving the leading principles of our own theology, which, it is said, is not in harmony with German theology.

I. The conception of the essence of Christianity is to be obtained from the central meaning of the person of Christ for the history of Christianity and for the Christian life.

II. That which is essential in the person and work of Jesus is that agency of the divine-human life which has appeared historically within the human race. Now apply this to the question recently discussed, as to the relation of the death of Christ to our redemption, and you find, just as has been asserted in these columns, that the life of Christ, flowing forth from the constitution of His person, is more fundamental than any work which He performed. He is here called "the divine-human Head of the race," and the Church His body, expressions which have been carp'd at as pantheistic and dreadfully heretical.

III. The reality of the divine-human life places Christ, on the one hand, in distinction from all other men, as the Holy Son of God and the Redeemer of sinners; on the other hand, in unity and brotherhood with all other men, as the Son of Man, who, as the Head of a divine-human body, realizes the kingdom of God among sinful mankind.

IV. The divine-human Head of the race, with His body the Church, is the living reconciliation of the opposing elements which separate God and man, and disturb the harmony of life in man himself.

V. The fundamental ideas of Christianity, which form the dogmatical canon and the boundary line from heresy are: (a) The personal fellowship of men with God; (b) The restoration of the fellowship with God as salvation out of the ruin of sin; (c) The historical founding of the salvation through a divine-human Mediator; (d) The continuous appropriation of the grace of Christ through the Church (the bearer and proclaimer of the truth on earth), inspired by the Holy Spirit, and furnished with the means of grace.

VI. One-sided tendencies in the Christian doctrine, which give occasion to heretical degeneracy, may be classed together antithetically as supra-naturalistic and humanistic, and as intellectualizing, moralizing, and sentimental."

Let the reader notice two things here:

I. The essence of Christianity is to be referred to the person of Christ. Christianity does not start in a system of doctrine which Christ revealed, nor in a work which He performed, but in His divine-human person. This has been asserted and emphasized from the beginning by our Mercersburg theology. The principle of salvation is to be found in the person of Christ. This is sometimes admitted, when it is only meant that Christ sets in motion a plan or scheme of redemption, and in this sense, as being the author of it, may be said to be the principle of it. We mean more than this, and so does the German theologian here referred to. Ever since the time of Schleiermacher, the person of Christ has been made the centre, source, and principle of redemption by the better German theology.

II. That which is essential in the person and work of Jesus is that agency of the divine-human life which has appeared historically within the human race. Now apply this to the question recently discussed, as to the relation of the death of Christ to our redemption, and you find, just as has been asserted in these columns, that the life of Christ, flowing forth from the constitution of His person, is more fundamental than any work which He performed. He is here called "the divine-human Head of the race," and the Church His body, expressions which have been carp'd at as pantheistic and dreadfully heretical. Here a German theologian uses them and is highly commended by this New England Review. The Princeton Review has allowed itself at times to misrepresent, or misconstrue, what we teach, by saying that if Christ assumed humanity (human nature), then He joined Himself to every individual of the race. We can hardly think this learned Review does not know the difference between what we mean by "humanity," and "the individuals of the human race." Even if it denies the objective existence of such a thing as humanity, in the sense we use the term, it should not judge us from its meaning of the terms we employ, but our own.

It has been reiterated, that we are not in harmony with the sound evangelical theology of Germany. When it is shown, that Ebrard, a Reformed theologian, teaches what we teach in the main features, then they say Ebrard is not sound on all points, although formerly they quoted him against us. Lange, Olshausen, and even Dorner, hold the same fundamental views. And now here is another. Were the propositions

given above presented without any explanation, they would be taken as summing up some of the leading points of our theology. They present additional evidence, that, on the leading points, we are in harmony with the best evangelical theology in Germany. That we agree with it on all points, we do not claim, nor do we consider that such agreement would be a merit.

EBRARD ON REGENERATION.

The relation, says Ebrard, § 442, between Christ and the believer is not of a juridical or forensic character; it is living and organic. He bestows on us His righteousness, the fruits of His work, inasmuch as He gives us Himself, His person. During the time of His sojourn on earth, He taught the necessity of His being born in us and at the same time gave the promise of this. And the apostles, especially Paul, set forth the same necessity.

"Except a man be born again (or rather, be born from above), he cannot see the kingdom of God," says Jesus, adding, that man must "be born of water and the Spirit," that is, he must receive that baptism of the Messiah, in which there is added to the symbol of the necessity of a new birth, the reality of that birth of the Spirit. The entire proto-adamic man must die, and a new man must come into existence. And by this new man is not to be understood a change, however thorough of the mind and disposition; it is to be understood in as substantial and real a way as possible. No one can hope to enter heaven as a proto-adamite by the side of Christ, but only as a member standing in Christ, as a branch of the one fruitful vine. Hence the birth from above consists in this, that we are transformed from proto-adamites to deutero-adamites, from children of Adam standing by the side of Christ, to members of Christ; in a word, that Christ Himself is born in us in a real and substantial way.

We must guard against weakening the Biblical doctrine. It is not enough, that we receive Christ by faith into our thoughts. True living faith longs for more, and Christ has promised more. He says, that He, His person, is the true bread from heaven, that gives life to a dead world; that He has given life to the world through His atoning death; that we must eat His flesh and drink His blood, if we would have eternal life. Faith and the coming to Him, He names as the condition and the way; His abiding in us and our abiding in Him, and the communication of His life to us as the result.

We have here the doctrine of a mys-

terious, mystical communication of the substance of Christ to the substantial centre of man's life—a substantial communication of which our conscious faith is simply the condition, but which, in distinction from faith as our act, is an act of Christ through His Spirit.

It is called a birth, not a change. The entire man is not, in a magical, and violent way, as by a single stroke, substantially transformed; but as through the incarnation of the Son of God the beginning of a new life was kindled in the general life of humanity, so through the birth of Christ in us we have the beginning of a new life in the individual.

BAPTISM NOT SUFFICIENT.

The allegation, that the little Tract No. 3, on the Sacrament of Holy Baptism, teaches, that all the benefits of Christ are received, not by faith, but through Baptism exclusively, is contradicted by the Tract itself. Although neither faith, nor the necessity of faith, is the subject, but the nature of Baptism, and especially the objective force of the sacrament for infant children, yet the Tract, whilst it emphasizes unequivocally the saving grace which Baptism confers, guards against the unwarranted inference, that Baptism supersedes the necessity of repentance and faith.

The Tract teaches most implicitly, that Christian education is necessary. "We must not imagine," it says, "that the great grace, which is conferred on a child in Baptism, will issue as a matter of course in godly living and eternal glory. Baptism is by itself insufficient. It must be followed by the right use of all the means appointed of God for our salvation." From such language the only legitimate inference is, that a baptized child, who is not brought up in the nurture and admonition of the Lord, and does not turn from sin to God with a penitent heart, fails to appropriate the grace and to realize the end of Baptism. *Baptism is by itself insufficient.* "Only he who, by the exercise of his own will in the Holy Ghost, improves the grace of Baptism and grows in it, can hope to come unto the measure of the stature of the fullness of Christ." This language, and much more of the same import, is certainly explicit enough for any one, who admits that there are two factors active in the process of human salvation.

No gift of God does or can contradict any other gift, except by misuse or misdirection.

For the Reformed Church Messenger.

THE POWER OF UNSEEN THINGS.

BY REV. EDWIN H. NEVIN, D. D.

Supernatural aid is not more necessary to enable the sinner to make good his entrance on the path of life than to keep him from departing from it afterwards. Accordingly the believer has the promise of the Spirit to abide with him forever; and he is encouraged from first to last to rely on divine strength as his sufficiency. In keeping us, however, the Holy Spirit does not supersede the exercise of our own rational powers. He employs gospel truths as the means of moving and actuating us. He takes of the things of Christ and shows them to our souls. And in order to render the motives of the gospel influential and operative, he summons into being the principle of *faith*, this being the instrument by which, according to the constitution of our nature, truth is brought into contact with the mind and turned into a principle of action.

The efficacy of faith, however, as an instrument of sanctification, depends not so much upon the mental act itself, as upon its *object*. Faith moves the will and affections only when its object is of a nature to actuate them. The belief of a piece of intelligence which possesses no native interest or importance, cannot excite any emotion, or touch any spring of action. But if the intelligence be of vital interest or felt importance, it is sure, according to the law of our nature, to awaken, the moment it is believed, sentiments harmonizing with its own character,—to gladden us, if it be joyful tidings,—to alarm us, if it be of frightful import,—to kindle gratitude and love, if it speaks of disinterested kindness. It is on this principle, that faith in the gospel is necessarily an effective instrument of sanctification; for it brings truths to bear upon us of a heart-melting and sin-subduing character—truths which possess in their own nature a vast importance and an overwhelming interest.

The paternal care of an Almighty and ever-present God,—the disinterested love of a Saviour who once died for us, and now lives to plead and sympathize with us,—the present and omnipotent help of the Holy Spirit of grace,—a hell of unutterable woe prepared for the impenitent,—a heaven of unending blessedness secured to the faithful. Now what truths are momentous, if these are not? What discoveries are fitted to stir the soul through all its depths, and to stimulate it to a holy course of life, if these are not? These things, of course, may be intellectually apprehended without exciting a deeper feeling than admiration; but to realize them as *undoubted* facts, and yet not to be solemnized and sanctified by them, may be pronounced impossible. Can love to God fail to spring up in the bosom of him who is firmly persuaded of the divine love to his soul? Can sin fail to be hated and shunned by him who is habitually favored with a believing view of Jesus dying for his sins on the cross? How should the lies of Satan find credence with the man, who believes the truth as it is in Jesus? How should the baits and allurements of a wicked world prevail over the heart that is habitually gladdened with the smile of a reconciled God, and the hope of an unfading heaven? Temptation ceases

to be temptation to the man of genuine, living faith. His spirit is kept in communion with a world of purity. He breathes a different moral atmosphere from other men. He dwells apart on the holy and radiant summit of the mount of God, beyond the reach and influence of those motives which chain others down to the dust of the earth. Like Elisha's servant when endowed with powers of supernatural vision, he sees the mountains around him covered with horses and chariots of fire—he sees God's power, and Christ's love, arrayed on the side of his salvation, and how should he refuse to throw himself afresh into the battle of the Lord? Let his faith flag or fail, and Satan may gain the advantage over him—the unseen world being withdrawn from his view, this world of sense and sin may resume the occupancy of his affections. But so long as faith keeps God and Christ and heaven, within the circle of things by which he perceives himself to be surrounded, his triumph over the devil, the world, and the flesh is certain! “All things are possible to him that believeth.”

Why is it, weak and wavering Christian, that thou art so inconsistent in thy practice and so clouded in thy prospects,—so often without sensible comfort, and destitute of the joy of the Lord? Be assured that it is because thou art not habitually exercising that faith which is “the substance of things hoped for and the evidence of things not seen.” Holy affections and purposes can be kindled and kept in flame only by direct exercises of faith, and it is daring presumption if you expect that the power of God will keep you unto salvation otherwise than by bringing it to pass that thy “*faith fail not.*”

For the Reformed Church Messenger.
ST. JOHN'S FEMALE COLLEGE,
TYRCONNELL, MD.

MERCERSBURG, PENNA., June 30th, 1874.

Rev. and Dear Dr. Fisher:—

Knowing the special interest which you take in Christian culture as indispensable to the highest happiness of men, and even the safety of our nation, I wish to say, through you, a few words to the readers of the “Reformed Messenger,” in regard to St. John's College, Tyrconnell, Frederick County, Maryland.

Finding myself in the neighborhood on Commencement Day, I joined a number of persons, from various States, who were entering the coaches that were running between Knoxville and the College. This institution, established for the education of young ladies, is, as you are aware, about two and a quarter miles north from the railroad station. After traveling about one and a quarter miles up the valley, the College buildings became visible. They are situated in the midst of a highly cultivated and fertile country, surrounded with bold mountain scenery in the distance. The buildings were erected and the ground ornamented by a gentleman of great wealth and fine taste, who is now a resident of Paris.

The College grounds contain seven acres, laid out in the most beautifully artistic manner, and planted with flowers, shrubbery, and trees, of almost every species that can be grown in this latitude. In one part of the yard you find yourself secluded from the outside world, in the midst of a

cluster of Norway firs, whilst a few paces distant stands another of hemlock, and near by that, still another of arbor vitæ, and then the noble elms guarding the entrance, and thus to the end of the catalogue of trees. And the same may be said of shrubbery and flowers. The arrangement of the whole is most tasteful and seemingly natural, showing that no ordinary mind nor parsimonious hand had the superintending of the work. The importance of such surroundings in the education of young ladies, can not easily be too highly estimated. That was a truly fortunate day for the Church on which Dr. Staley secured Tyrconnell as the seat of St. John's College.

The Commencement exercises were held on the evening of the 18th inst. The graduating class numbered three. Their essays were well written, and showed a high degree of Christian culture and refinement, creditable alike to the young ladies and the College from which they go forth. In the musical exercises, which were varied and executed with exquisite taste, the members of the school generally participated. The College has representatives from different States, and the most prominent families, thus guaranteeing proper social relations.

Conducted on the basis of a Christian family, it has hitherto been limited to twenty pupils, but in order to accommodate the increasing and urgent applications for admission, Dr. Staley is enlarging the College building by the addition of a wing, which will enable him to take forty students at the opening of the approaching session in September. I am sure this will be hailed as encouraging news by the members of the Reformed Church generally.

The advice given to Napoleon the First, by a distinguished lady, when consulted by him in regard to a system of education which he had devised, viz.: “Educate the mothers and you will thus have educated the nation,” was regarded as worthy of consideration by the Emperor. And in a religious aspect, it is certainly deserving of our attention, who make no small account of educational religion. No one being present at the Commencement of St. John's, or considering the character of the pupils of Dr. Staley from the days of Mount Washington College, unhappily broken up by the late war, could fail to see that his natural fitness and experience, mark impressively his vocation to serve the Church and benefit the world in the sphere of female education.

The literary and musical treat furnished those, whose happy fortune allowed them to attend the Commencement, was followed by a festive occasion, not unworthy that gala day. And after a pleasant night's rest, the school and visitors repaired to the beautiful chapel, where the Commencement services closed with the administration of the Holy Communion in which visitors and the school solemnly took part. Under such Christian training, I could wish every young lady were brought, who is about to begin the work of moulding the future of our history.

In his endeavors to lay deep and broad the foundation of this Christian College, Dr. Staley is laboring not for the purpose of personal aggrandizement, but for the cause of Christian culture itself. And he is ready at any time to give unto the Church the College, with all the advantages he has already secured,

or may be able to secure at any future time. In a word, he understands the importance of the Christian training of our daughters, not after the style of many of the so-called Christian schools, but according to its deepest significance, and is *practically* carrying it out. And it is to be hoped, that our people will increasingly co-operate with him, and I feel certain that they will have no reason to regret having done so. I would suggest to parents and guardians the propriety of making early application to Dr. Staley in order to secure a place in the College, whose session opens early in September. His address is “Rev. Geo. Lewis Staley, D. D., Knoxville, Frederick County, Md.”

C.

For the Reformed Church Messenger.

LIFE BUT A DREAM.

Life is described as a dream from the shortness of its duration and because imagination forms a great part of it. We have our day-visions, our hopes, and wishes and fancies and perplexities, which come and pass away, leaving as little reality behind them as a dream.

Life, viewed only as the history of our mental acts, is a dream life. All of us have this poetical existence. We paint shadows; we pile up airy forms; we draw our material from the well of fancy as the vapor of a heated spring, which, like the rainbow, pleases us for a time, then vanishes in thin air, and we return to life's work again and again, seemingly unconscious of the existence of our previous pictures; and thus it is we dream on, dream on, until the last sand of life's hour-glass has run out and we awake to realities.

Life! mysterious Life! that which we all love so dearly and that fondly longs so continually for immortality!

In its earliest developments it is like a vision of the brain: it has its dark shadows, its sunlit spots, its twilight hours, and we awake to find our dearest hopes and expectations totter as the baseless fabric of some fairy castle.

Youth, bright, sanguine youth! that thinks all good, lives on hope, feeds on imagination more than any other period; for youth is a sweet, dreamy existence, a shifting panoramic vision; its enchanted isles, joyous rivers reflect from their placid surface the beautiful forms of the Night Queen. Ah, how these scenes pass before our mental vision, and in dreamland we see them all!

Ah! delusive dream! thrice deluded dreamer! Life is a moving panorama, but thou hast only beheld its bright scenes—its pictures are curtained. Descend into the valley of shadows, the vale of tears,—there the sun is obscured and the waters stagnant—flowers are but weeds and hearts and hopes are in ruins. Sad, sad awakening! yet such is life:—but a dream—all pleasures and joyous expectations, leaping rapidly from event to event, until age dims its powers and ripens judgment to a true existence of a transitory state.

We paint bright scenes on the canvas of the future. We stop not to retouch these gorgeous fancy sketches, but pass onward to sketch new ones. New circumstances surround us; gay friends are our companions. These change the direction of our thoughts and turn us from a line marked out. Thus we go on forming plans, but to supplant them by others, drifting unconsciously on that stream which

Providence directs by a way of which often we never thought, to that point in life where we can look back and smile or sigh over the past.

Yet all love musing of the past, as well as dreaming of the future. There is always some one who, though now absent, has entwined a thread of love around our hearts and brightened the scenes of youth; or some event or place that holds dear our thoughts and clasps lovingly our memories from the cradle even to the grave.

Life's dream is a playful, fanciful chimera. When soft slumber steals over the senses, the mind, untransported, will leave its casement, and rise out into the boundless expanse of infinity. It visits unknown regions, enters palace halls and realms of beauty, forgets all things earthly and lives only in the realms of ideality. While enjoying these glorious visions, there comes an awakening spirit. Then in an instant breaks the charm, and dissipates the visions.

So with life. The dream will be past, the bubble burst, an existence of truest happiness, or saddest woe will succeed this kaleidoscope of dream-life.

B.

Catonsville, June 25th, 1874.

Sunday-School Department.

The matter for this Department, is furnished by a Special Correspondent.

REMARKS

Of Rev. Thos. L. Poulson, at the Sunday-School Meeting, at Manchester, Md., June 8th, 1874, during Session of Maryland Classis.

All God's processes are educational. No creation transpires at the maximum of its possibilities. Development is the objective thought of God's plans. Education is the basis of all healthy development. Not the growth of one nature into another; but going on to perfection in the progression of original elements. Darwin's theory is not God's theory. Thistles never develop figs, nor monkies men. The one illustrates the folly of human wisdom, and the height of absurdity to which a philosopher may attain. The other, the wisdom and completeness of a perfect orator. No man inherits a knowledge, that makes him wise in his day and generation. Each must be taught to know the things that make for his peace. Thus each becomes a teacher to the measure of his ability and opportunity, so that the advancing generation may be wiser than the receding. But for efficient teaching special qualifications are needed. *Culture and training* are far more potential agents than *endowments*, in achieving results as a teacher. There must be an appreciation of the work, that produces in it an enthusiasm without which nothing can be well done. Merely perfunctory teaching is just mechanical enough to accomplish its end by the shortest route, and with a celerity commensurate with the rigidity of its discipline, and the stoutness of its ferule.

A Sunday-school teacher must be converted. All the waters of Damascus cannot furnish him like a baptism of the Holy Ghost. He must be *prayerful*—talking with God about each member of his class, and pleading for divine direction in his movements. He must have *faith*—in himself, in his works, in his pupil,

in results, and in God. *Patience* must have its perfect work, in dealing with the varied peculiarities of the several members of his class. He must have *common sense*, and a knowledge of *human nature*. Must be a man of *good habits*—he must never lie, never lounge on corners, dress ridiculously, drink intoxicating liquors, chew or smoke tobacco. He must be a pattern of *punctuality*, and be thoroughly *familiar with his lesson*. Results will follow, and labor will not be in vain.

GLEANINGS.

Some one has called attention to the fact, that as ordinarily sung a well-known Sunday-school hymn is rendered:

"We are out on a notion sailing."
And it is frequently the case too!

Edward Eggleston says, that "a real genuine children's man" could not proceed after the children showed signs of fatigue, but a bore could talk to sheep as well as to people—attention or inattention having no effect upon them.

The Southern Conference of the Methodist Episcopal Church recently appointed a committee to report upon the best method of selecting the Superintendents of their Sunday-schools.

The committee was equally divided in their opinions. The vote of the chairman decided which should be the majority report. This report recommended, that the Superintendents should be elected by the teachers, subject to the approval of the pastor and to confirmation by the Quarterly Conference. The minority report proposed, that he should be nominated by the pastor, and then confirmed by the Quarterly Conference. After a warm discussion the minority report was adopted.

We heard a ministerial brother remark the other day, that the "Child's Treasury" was the most popular paper published within the bounds of the Reformed Church. "Our school," said he, "loves it."

We are glad to say, that this good opinion is shared by very many persons. Brother Whitmer is doing his best to place the "Treasury" in the front ranks of Sunday-school papers. This little paper, published semi-monthly, ought to be read by every Sunday-school teacher and scholar in our Church.

What our Church through its ecclesiastical bodies has done and is doing to advance the Sunday-school cause will appear from the action taken by them during the past year.

The Eastern Synod has set apart the second session of its next annual meeting for the discussion of Sunday-school interests.

The Potomac Synod has set apart one session for the same purpose.

At the annual meetings of Zion's and Maryland Classes one evening was spent by each Classis in the discussion of the topic suggested in the circular of the Sunday-school Board.

The Classes of Mercersburg and of Virginia set apart one session at their next annual meeting for the discussion of Sunday-school interests.

The Classis of Lebanon appointed Revs. J. P. Stein, D. B. Albright, and J. E. Hiester, as a committee to call Sunday-school Conventions in Schuylkill, Berks, and Lebanon counties.

We have every reason to feel encouraged at this manifestation of interest in this department of Church work by our ecclesiastical bodies. The time is coming, and not far distant either, when all our Synods and Classes will be earnestly engaged in this work.

The following article is an editorial taken from the "National Sunday-school Teacher" for July. It will repay a careful perusal:

The Church has put off for so long a time the ceremony of adopting the Sabbath-school, and, meanwhile, the Sabbath-school has grown to such large proportions, that there is in some quarters a disposition to hurry up the rite for fear, apparently, that the Sunday-school after awhile will not be willing to be adopted! There are many who deplore the "independency" of the Sabbath-school, and who complain, that "Sunday-school men" declare that "it is more important than the Church." These critics—some of them Rip Van Winkles, just joggled out of a long slumber by the aggressiveness of this new agency, and some of them unfamiliar, but at heart good friends of the Sunday-school—desire that the Sabbath-school should come under Church allegiance and be subject to her supervision.

We can offer no apology for those who say, that "the Sunday-school is more important than the Church." We do not know that we need to. The phrase, though unfortunately worded, probably means nothing more than a faith, that the Sabbath-school is the field that yields the larger returns, and that children are a more hopeful class to deal with than men are; truths that are self-evident. It must be apparent to every one, that it means no more than this, for no worker in the Sabbath-school regards it as anything but as a portal to the Church. There are none of them but feel in laboring in it, they are laboring for the Church. If these obvious facts are only borne in mind, it will disabuse any one of the idea, that the patient workers in the Sunday-school are at all antagonistic to the Church, or disposed to exalt that institution above it. Indeed, the Church has nowhere so loyal a constituency as in the Sabbath-school. It will sound queer to the most of them, that it ever has been questioned.

It is a fact, however, that as at present conducted, the Sabbath-school is "independent" of the Church. The Church has no voice in the election of its superintendent or its officers, no voice in the selection of its teachers, nor in its exercises or management—as it ought to have. These are regulated within itself. The two institutions are as separate as are the different branches of a legislature. Only the pastor has an acknowledged place in the school, that being great or small, according to his own temper and inclinations.

The Sabbath-school ought to be under special supervision—there can be no doubt of it—and not only that, but it should be considered as integrally and essentially a part of the Church itself. There should be no such separation as to permit of their being spoken of as different institutions, or of there being a class of people who, on account of their isolation, are always denominated as "Sunday-school men."

"We are glad that so many of

our religious exchanges are calling attention to the inconsistent position of the Sabbath-school. It is not, however, the fault of the workers in it. For any one to suppose so is to show a most lamentable ignorance of Sunday-school history. Certainly there never was an orphan child, that has wanted to be adopted more than this institution, that was born of other parentage than of the Church. Like a street wanderer, it has looked in the windows and seen the good things, which might be its own if the doors were only thrown open to admit it to full relationship. As it is, it has had to subsist on what it could get outside. It has lived on such little pittances as could be contributed by the teachers, who are more remarkable for their generosity than for their affluence. Many of them are too young to have any incomes, and with the utmost help, that all of them can render, it has been the annual custom for the superintendent either quietly to make up the deficit out of his own pocket, or "assess" a few of his personal friends to do it. The school has felt upon it the crampings of that poverty, that will allow it to do nothing satisfactorily. In many cases schools are obliged to content themselves with papers only, because they can not purchase books; or, not having money enough to buy a respectable library of good literature, consult the different booksellers, haggle on discounts and get the most books they can for the money. In this way comes a large share of the demand for "trash." Trash is cheap. Scarcely a school can be found whose teachers are supplied with such books of information as are necessary to thorough equipment for their work. From their own slender resources, again, they must obtain for themselves such aids as they can, and, as they are not ample enough to get the best, they get what the money will buy. They work without wages in a field where they are expected to do all the work, furnish all the implements and see that none of the harvest is lost. Verily the Church is a hard task-master.

There are very few schools, indeed, who will not welcome the domination of the Church for the sake of the help that will come with it, and for the greater interest that it implies. They will be very glad to consider their election of officers as merely a nomination to the Church, if it shall experience the motherly care and sympathy, which that authoritative relation involves. And it is time, that this relationship were thoroughly established; for now there are hints, that the Church is less thoughtful and less liberal toward her own children than to those who inhabit Borrioboola Gha, and that in many cases she is not willing to expend for their benefit one-tenth of the amount she annually pays to secure artistically good Church music.

Avoid minutely examining what other people do, or what will become of them; but look on them with an eye good, simple, sweet, affectionate. Do not require in them more perfection than in yourself; and do not be astonished at the diversity of their imperfections; for imperfection is not greater imperfection merely because it is unusual. Behave like the bees—suck the honey from all flowers and herbs.—*St. Francis de Sales.*

SEEKING AND FINDING.

[From the German, by Lewis Henry Steiner.]

CHAPTER X.

The jest of the Count was so trivial and meaningless, there was something in it and in the conscious superiority of his tone—notwithstanding its knightly courtesy—that involuntarily aroused my contrariness. I replied with emphasis; “A Caius Marius Coriolanus should be the last one to make this a reproach to a Volumnia, even if the reproach were well grounded.”

“Caius Marius Coriolanus is a *man*, my gracious Fräulein.”

“Ah indeed,” I replied laughing, “and for that very reason he can not endure a sound independent spirit by his side!”

“Indeed,” he replied, in a tone of the finest irony, without any malice, however, “he has nothing but reverence for her. Volumnia is related to him, but stands above him; he bows the knee in subordination, as you know, before her.”

I felt confused, almost hurt. What was this to me? Had I tried, certainly with all the womanly power at my command, to represent a proud woman, perhaps not unsuccessfully, to lay myself open to such sport evidently made at my character? It was time to make an end of it. I must secure my own womanly character.

“Herr Count,” I said suddenly, in an altered, decided, serious tone, “You have addressed me as a Roman woman, and I replied in the same strain; now I think it is time to forget our parts and recollect that we are Germans. I am no Volumnia.”

He laughed, “Just as little am *I* a Caius Marius. Nevertheless is it not true? May not each of us possess just a little of their natures?”

I felt that I was involuntarily blushing. We had reached our places. I would have given something, had I not been at the side of the Count. There was something in his quiet, sharp, penetrating glance, which almost made one tremble. He seemed to read one’s soul as though it were an open book.

The conversation at the table was general. We were speaking of English authors and poets. The Count at first took but little part in the conversation, but talked a great deal with the lady on his other side. Around us were sounding catchwords, “Shakspeare,” “Byron.” Suddenly the Count turned to me and asked, almost abruptly; “Do you like Byron?”

“No. I have sympathy only with the beauty of his diction and the poetry of certain individual thoughts; but the general tenor of his poetry is not edifying to me.”

“Not edifying?” he repeated, with a somewhat bitter laugh. “That I call a pure woman’s argument, such as I hardly expected from you. May I ask what is edifying to you? Is Shakspeare?”

“Yes.”

“And why more so than Byron?”

My eye encountered that of my aunt, who was sitting opposite and appeared to have followed our conversation. She replied in my place: “My niece is opposed to all lyric poetry, which solves no definite moral problem.”

I interrupted her: “O’ dear aunt, you must not look upon me as such a pedant, or proclaim that as my character. I am simply no friend to this sickly sentimentality that never gets out of itself.”

“Here I must take your niece under my protection, gracious Lady,” added the Count. “There was a time when my love for

Byron was inexpressible. There was much that was attractive to me in his lofty, God-forsaken and world-forsaken misanthropy. I learned afterwards, that this in truth could never have existed, that far too much untruth and idle self-glory was concealed even in the grief of the poet, for it to be considered as a perfectly infallible mirror of his own secret faults and in that way of the human heart. That is the reason why I turned my back upon Byron. Moreover I despise all feigned sentimentality, that delights in despair. For the same reason I hate all the so-called ‘Tendence-poetry,’ continued the Count, turning to me. “One like the other is almost necessarily untrue. The creative genius, in a certain sense, can never desire to solve moral problems in poetry, as your aunt remarks. These remain still unsolved in most, and in the most beautiful tragical compositions. The poet has only to reproduce truth in an artistic form, to contrast law with law, crime with crime. In the denouement the representatives of both, the individuals, must perish. Does it not happen so in the world? Who will rescue us from this? Who shall find the absolute right? Who solve the tragical conflicts, which are a thousand-fold more frequent actually than have been set forth in poetry?”

There was a tinge of sorrow in those words of the Count, a something that seemed to spring from personal experience. I was interested in listening to him, and I was pained by what he said.

“I grant that you are right, Herr Count,” I proceeded, “in saying that the so-called ‘Tendence-poetry,’ is not really poetry, and because it is so liable to be untrue and to leave even the very first object of poetry—psychological truth and fidelity—unaccomplished. But must you not grant me, that at least in all the *nobler* dramatic poems there is involved a moral problem?”

“Moral conflicts, moral questions—yes!”

“And answers also?”

“No. It may be, that the downfall of those involved in crime, often against their will, without any clear conception of their acts, is an answer to you.”

“Such it is to me.”

“Then you have certainly this solution for all conflicts in tragedy, and the same answer for all questions in morals. But does it satisfy you—I do not mean your artistic, poetic sense, but the moral sense in quest of absolute truth?”

“No, but it brings me only to an additional question. And for a solution of this question, I do not indeed apply to tragedy.”

“Where, then? To life? you find the same tragedies in it.” Those dark shadows were flying again over the Count’s face, such as I had occasion frequently to notice in the course of our conversation, and a bitter, painful expression made its appearance at the corners of his mouth. After a moment’s silence, he added, “Are you acquainted with the ancient drama? *Oedipus*? *Antigone*? ”

“Yes!”

“Then you are also acquainted with the entire chain of those old tragical complications, in which one crime engenders another, and races upon races without escape, have been so involved, that they have been forced to acknowledge: ‘There is never release from preordained necessity.’ All of us must more or less, acknowledge the same.”

I had permitted him to finish. He spoke—at this moment no one was noticing our conversation—almost as if to himself, evi-

dently not anticipating an answer. I could not now keep silence.

“It would be a comfortless confession!” I exclaimed.

“But still it would be true,” he replied curtly. “No,” I said more softly than was my habit, in the involuntary feeling, that here a wounded heart must be spared, “by no means true! It is my firm conviction, that there can be no necessity, no struggle, no tragical conflict, out of which we cannot find release, if we wish to be released.”

“Whence have you this conviction?” asked the count quickly, with his searching, piercing gaze, and his deliberative tone, half-doubting, half expecting a reply, with which I was already acquainted.

I was silent for a moment, then I said with the full force and warmth of a certainty felt by my inmost heart: “From *Above*. Shall we believe the words from heaven, that proclaim to us, ‘Glory to God in the highest, and on earth peace, good-will towards men?’”

The Count had turned away. I could not see his face. Immediately all arose from the table. The Count made me a silent almost hasty bow, and mingled with the others, to whom I soon saw him speaking in a lively and merry tone. I scarcely knew myself what to make of him, his idiosyncrasy, his singular conversation with me. I was glad when most of the company left, while those remaining, separated and went to their rooms for rest. My head was aching; I felt that the reading had excited me. Perhaps that was the reason, that I overslept myself for the first time.

All the guests remaining, were assembled at the breakfast-table—except the Count, who excused himself on the ground, that he had business letters to write. Later in the morning, when the other guests had taken their departure, I saw my aunt walking up and down the shaded path before the house in earnest conversation with him. There seemed to be some special bond of confidence between them, like that which existed between my aunt and so many others, and hence this opportunity for free discourse may have been the more longed for, as it had been denied them the previous day.

The Count related at the dinner table, to the joy of my uncle, many incidents from his recent travels. He had been in England and France. We heard many stories, touching the political and financial conditions of these countries, and of small and large proprietorship of property. The latter subject seemed to have a special interest for the Count. He became quite animated as he spoke of the rights and duties of a faithful proprietor, of his relations to his subordinates. We women, as was proper, were moderately silent while these subjects were under discussion. Indeed, at first they were absolutely without interest for me, but when the Count began to unfold his own views and plans with regard to the management of his estates in Prussian Rhineland, I began to pay attention. Much of this, so far as it related to mere business, my uncle could only understand; but we women followed him with pleasure in his plans touching the intellectual and moral elevation of his peasants and day-laborers. Improvement of the village-schools, the establishment of a library of good popular works, social unions for work, and pleasant recreation in winter for young men and women,—all these were separately mentioned by him as problems of duty which must be solved.

ABSTRACT OF THE PROCEEDINGS OF THE ALLEGHENY CLASSIS.

The Classis convened in Trinity Reformed Church, Thirty-seventh ward, Pittsburgh, (Wilkinsburg,) on Friday evening, May 15th, 1874, at 7.30 o'clock, P. M.

In the absence of the President, the opening sermon was preached by Rev. J. A. Hoffheins.

Roll.

Ministers present during the sessions of Classis.—Revs. F. K. Levan, T. J. Barkley, T. F. Stauffer, J. A. Hoffheins, F. A. Edmonds, J. B. Thompson, J. W. Ebbinghaus, G. W. Muelder, D. Ph., G. B. Russell, D. D., S. Thomas, and C. A. Limberg.

Elders present during the sessions.

—D. L. Kemerer, T. J. Craig, John Spirling, G. F. Bauersmith, C. Seibert, Chas. Hebeler, Wm. Seibert, Jacob Hershey, Gideon Slagle, G. H. Pfaff, and John Monninger.

Officers.

Rev. G. B. Russell was elected President; Rev. C. A. Limberg, Corresponding Secretary; Elder T. J. Craig, re-elected Treasurer; Rev. T. F. Stauffer is Stated Clerk.

Standing Committees.

The President announced the following Standing Committees, of which we here give the names of the chairmen:

Synodical Minutes.—Rev. C. A. Limberg.

Classical Minutes.—Rev. T. J. Barkley.

Overtures.—Rev. Siegfried Thomas.

Examination and Licensure.—Rev. Dr. G. W. Muelder.

State of the Church.—Rev. F. K. Levan.

Missions.—Rev. J. W. Ebbinghaus.

Finance.—Rev. J. A. Hoffheins.

Religious Services.—Rev. T. F. Stauffer.

Religious Services.

1. Preparatory service, Saturday afternoon, at 2.30 o'clock, P. M. Sermon by Rev. Dr. G. B. Russell. Altar service by Rev. T. J. Barkley.

2. Saturday evening service, at quarter of 8 o'clock. Sermon by Rev. J. B. Thompson, and altar service by Rev. F. A. Edmonds.

3. Sunday morning, communion service, at 10.30 o'clock, A. M. Sermon by Rev. T. J. Barkley. Altar service by Rev. Dr. G. B. Russell.

4. Missionary service of the Sunday-school, at 2.30 o'clock, P. M. Addresses by Revs. Dr. Russell, J. A. Hoffheins, and special address on the subject of Missions, by Rev. F. K. Levan.

5. Special sermon on Sunday evening, at quarter of 8 o'clock, by Rev. Dr. G. B. Russell. Subject: "Reformed Church Literature."

6. Monday evening, service at quarter of 8 o'clock. Sermon by Rev. F. A. Edmonds. Altar service by Rev. J. B. Thompson.

7. Service in the M. E. Church by special request. Sermon by Rev. J. A. Hoffheins.

8. Tuesday evening, service in the German language. Sermon by Rev. Dr. G. W. Muelder. Altar service by Rev. Siegfried Thomas.

Time and Place of Next Annual Meeting.

The first Friday evening of May, 1875, at 7.30 o'clock, P. M., was fixed as the time, and Zion's Church,

Hiland avenue, Pittsburgh, as the place of the next annual meeting.

The following resolution was unanimously adopted:

Resolved, That the pastor of the charge in which Classis meets in next annual sessions, be invested with power to appoint preachers from the membership of Classis for each service during its sessions, at least four weeks prior to the meeting, keeping in view the appointments made by Classis for special sermons.

A number of papers having relation to the business of Classis, were received and referred to the proper committees.

The attention of Synod is called to the fact, that the reception of Rev. Siegfried Thomas, by the Allegheny Classis, was omitted in the report of receptions in the minutes of Synod.

Minutes of Classis.

Classis reiterates its action of last year, viz: —Instructing the ministers not to make appointments for service, by which they absent themselves from the Classical or Synodical communion, and with this action further adds, that those brethren failing to comply, shall incur the censure of Classis.

All items with reference to supplies, were reported attended to.

Rev. John Voeglin's attention is called to the fact, that he has failed to comply with the request of Classis, in order to secure his papers of dismissal; and further, that he has failed either to report in person at this meeting, or by letter.

The record of last year's minutes was amended, by substituting the phrase, "Committee on Missions," for that of "Superintendent of Missions."

With reference to the installation of Rev. J. W. Ebbinghaus, the following action was taken:

"Inasmuch as the installation of Rev. J. W. Ebbinghaus was attended to in mistake by a committee other than that named in the minutes of Classis,

Resolved, That the Classis acknowledge the act as valid, though not strictly regular, according to the records of last year."

The installation of Rev. Siegfried Thomas, pastor of the St. Paul's Church, Philadelphia, and Rev. Dr. G. W. Muelder, pastor of St. James' Church, Pittsburgh, were reported attended to. And the installation of Rev. F. A. Edmonds, pastor of Harmony charge, and Rev. Dr. G. B. Russell, pastor of Zion's Church, Hiland avenue, Pittsburgh, were reported not attended to, and on motion, the committees were discharged.

The committee appointed by Classis to look after the interests of our Church at Little Washington, Pa., beg leave to report, that they have attended to their duty, but found no material there to organize a German congregation.

The committee appointed to look after the interest of the St. Peter's Church property, of Middle Lancaster, reported their duties attended to thus far. The committee was continued.

The committee appointed at the last annual meeting, to sell the Worthington Church property, reported progress, and was continued, with the name of Elder G. H. Pfaff added to the committee.

Fairview Charge.

The Fairview congregation, of the Fairview charge, was constituted a

pastoral charge, to be known as the Fairview charge.

The remaining congregations of the Fairview charge, St. Paul's and St. John's, were constituted a pastoral charge, to be known as the Sugar Creek charge, and Rev. A. Dale appointed its stated supply, until the services of a regular pastor can be secured.

Rev. A. Dale and Elder Kemerer, were appointed a committee to secure a pastor for the Sugar Creek charge.

New Congregations.

St. Luke's mission was organized during the year, and received as a part of this body. Helvetia congregation, of Randolph county, West Virginia, was also received as a member of this body during the year.

Rev. I. C. Mueller.

Resolved, That Rev. I. C. Mueller have authority to continue for the present in the service of the St. Paul's congregation, at Wheeling, and that he work towards securing a Reformed organization, and that the Superintendent of Missions be requested to co-operate with him to this end.

OVERTURES.

Christ's Congregation.

Rev. J. B. Thompson is appointed temporary supply to the Christ's congregation, at Henshues, until other arrangements are made, provided this appointment receives the sanction of the Board of Directors of St. Paul's Orphan Home.

The request of Christ's congregation, at Henshues, to be attached to the St. Paul's Orphan Home, was not granted for the following reasons: 1. Because there is no organization of a congregation at the Orphan Home; and 2, Because such an arrangement might seriously interfere with the future prospects of the charge.

Sandy Creek Congregation.

This congregation, lately organized by Rev. Dr. Muelder, of St. James' Church, petitioned Classis to be received as a part of this body.

Their petition being regular, their request was granted, and Dr. Muelder appointed temporary supply until a regular pastor be secured. Elder John Monninger, of the congregation, presented his credentials and was enrolled as delegate primarius of the Sandy Creek charge.

Rev. Siegfried Thomas was permitted to withdraw his resignation of the Philadelphia Mission.

Minutes of Synod.

Classis adopted the Synodical assessment of \$554, also the unpaid amount of \$762.

The request of Synod to Classis, to pay its assessment in quarterly installments, dating from October 1st, 1873, was adopted.

Classis instructs its Treasurer, agreeably to the request of Synod, to publish quarterly reports of monies received, and still due from the several charges, in "Our Church Paper."

The request of Synod, that the several pastors take collections before the 1st of March, 1874, in their congregations for the relief of the Orphan Home, was attended to.

Our Church Paper.

The committee to whom was referred Item 6, of the Minutes of Synod, would respectfully suggest the following for your consideration:

the several Classes to take measures to bring "Our Church Paper" and its claims before all our people; and,

WHEREAS, We believe it a power for good, and feel the necessity of its reaching every family within the bounds of this Classis, in order to our realizing greater good in its establishment; therefore,

Resolved, That the consistories of the several congregations within the bounds of this Classis be and are hereby directed to take the matter in hand at once, and use every effort to

secure a copy of the same for each family, and where it is possible, to secure subscribers beyond our own membership, to the end that the paper may exert the widest influence; and that the pastors of the several charges read this action from their pulpits, and see to it, that the directions are complied with.

Synod's recommendation to the young men under the care of Classis, preparing for the ministry, to attend and avail themselves of the advantages afforded in the Seminary at Lancaster, Pa., was adopted.

Classis acquiesced in the request of Synod to turn over its students for the ministry to Synod's Board.

Classis notes the fact, that Synod meets in convention at its next annual meeting in the Reformed Church, Berlin, Pa., on Thursday, October 15th, 1874, at 7.30 o'clock, P. M.

Examination and Licensure.

Four items claimed the attention of the committee:

1. Edward Wingenroth, a member of Trinity Church, applied for beneficiary aid, and to be taken under the spiritual care and oversight of the Classis. The committee reported favorably, his request was granted, and he placed under the care of a committee, consisting of Dr. Muelder, Revs. F. K. Levan and T. F. Stauffer, to conduct his preparation for College, and place him under the care of Synod's Board for further direction and aid.

2. The request of student John Schick, of the post-graduate course at Mercersburg, was granted, with the exception, that Classis transfers him to the Board of Synod, recommending his support to be \$150, to be paid in such installments as will enable him to live for the least outlay of money, giving him at least \$40 at the opening of the year.

3. J. C. Tinsman, now a teacher in Harmony Institute, is directed to commence his studies at the opening of the college year, and pursue them uninterruptedly, and is referred to Synod's Board for aid.

4. W. F. Lichliter reports from the Theological Seminary, at Lancaster, and with his request for his usual appropriation, was referred to Synod's Board.

Parochial Reports.

The reading of the parochial reports was replete with interest. As this Classis is largely missionary in its work, each one was anxious to learn the work accomplished throughout the year. Each report told of lights and shades, trials and sorrows, but yet all of them gave evidence of success. The whole ministerial force of the Classis seems to be possessed of a vitality by no means easily daunted, and all are ready to face the inevitable truth, that sacrifices have to be made in order to build up this portion of our beloved Zion. The new classical year, therefore, is entered upon with renewed zeal.

Elder T. J. Craig, during his responses to the constitutional questions, raised the question of "pastoral visitation." Two hours of profitable discussion upon this subject was engaged in by different members of Classis, the elders being by no means the least interested. The order of the day for reading parochial reports closed with the impression left upon the minds of Classis, that it was well and profitably spent.

Missions.

Classis recommends the plan of quarterly contributions to the Board of Missions, to the favorable consideration of our Sunday-schools.

Classis approves of the Board's proposition of systematic reduction of missionary appropriations to the missions, which reduction, however, should not begin until after the second year of its assistance.

The case of St. Luke's Church, Millvale, was recommended to the favorable consideration of the Board of Missions, and would respectfully suggest an appropriation of \$300 to this mission.

Brady's Bend Congregation.

The wants of the Brady's Bend congregation was respectfully recommended to the favorable consideration of the Board of Missions.

Quarterly Installments.

Resolved, That the different charges be urgently directed to pay their assessments in quarterly installments, the first quarter to end on the first of July next; and that the mission charges be permitted to deduct their pro-rata amount, and send the receipt to the Treasurer of Synod.

Church Extension Fund.

The Treasurer of Classis was authorized to pay the amount of \$12 to the Treasurer of the Board of Church Extension, the amount due from this Classis on the old indebtedness of the Board.

Committee on Missions.

Rev. T. J. Barkley was elected as Superintendent of Missions for this Classis.

Special Sermons.

Rev. T. J. Barkley was appointed to preach a special sermon on the subject of "Pastoral Visitation," at the next annual meeting of Classis.

Rev. F. A. Edmonds was appointed to preach a special sermon on the subject of "Sunday-schools," at the next annual meeting of Classis.

Rev. Andrew Kern.

The officers of Classis were instructed to enroll the name of Rev. Andrew Kern as a member of this body, as soon as he presents proper papers of dismissal to this body.

Treasurer's Report.

The report shows receipts to the amount of \$1,041.04, and expenditures, \$898.29, leaving a balance in the Treasurer's hands of \$142.75.

Report on Finance.

To the Committee on Finance were referred the following papers and items, viz: A request from Grace Church, the Report of the Treasurer of Classis, Synodical Assessments unpaid for the year 1873, and new for 1874, an unpaid assessment to liquidate a debt due the old Westmoreland Classis, and contingent expenses of Classis.

The Committee reported as follows: They have examined the report of the Treasurer, and find it

correct; except in so far as there is a failure to produce vouchers for \$170.00. The report shows receipts to the amount of \$1,041.04, and expenditures, \$898.29, leaving a balance in his hands of \$142.75.

We grant the request of Grace Church, and exonerate the following persons and charges from the payment of their unpaid assessments, to wit: Brady's Bend, \$70; Butler, \$97.81; Triadelphia, \$30; and Rev. G. B. Massalski, \$27.

The following amounts are needed to meet present and prospective claims:

Old assessments now due and unpaid....	\$ 237.91
New Synodical assessment for 1874.....	554.00
Unp'd assessment to Old West'd Classis	190.00
Stated clerk's salary.....	20.00
Beneficiary education.....	300.00

Total.....\$1,301.91

We recommend, for your approval, the following table, showing the old assessments, amounts paid and unpaid, and what is proposed in the way of a new. (Only the last three columns of the report are here given, showing the new assessment, amount of old, due, and the sum total:)

Name of Charge.	New.	Old.	Total.
Grace Church.....	\$ 360.00	\$ 360.00	\$ 360.00
Fairview charge....	260.00	91.66	351.66
Harmony ".....	100.00	119.00	219.00
1st Ch. Allegheny.	40.00		40.00
St. Paul's, Pg'h....	50.00	120.00	170.00
St. James' ".....	25.00	60.00	85.00
J. B. Thompson....	5.00		5.00
Zion.....	20.00		20.00
Brady's Bend.....	20.00		20.00
Trinity, Pittsbg'h..	30.00	18.00	48.00
Butler.....	30.00	20.00	50.00
Triadelphia.....	15.00	10.00	25.00
G. B. Massalski.....	30.00	5.00	35.00
F. K. Levan.....	10.00		10.00
J. C. Mueller.....	10.00		10.00
Sandy Creek.....	5.00		5.00
Helvetica.....	5.00		5.00
Dr. Mueller.....		30.00	30.00
St. Luke's.....	15.00		15.00
Total.....	\$1,030.00	\$473.66	\$1,503.66

Respectfully submitted,
J. A. HOFFHEINS,
T. J. BARKLEY.

Report received and adopted.

Resolution of Thanks.

Resolved, That the thanks of Classis be tendered to the pastor and membership of Trinity congregation, for the kind and hospitable manner in which they entertained its members whilst in their midst, and that the pastor loci read the same at the next regular Sunday services.

There being no further business claiming the attention of Classis, the minutes were read and approved as corrected. Roll called, and, on motion, adjourned.

All the sessions were opened and closed with divine service. Peace and good-will prevailed throughout the sessions, and we trust blessed fruit will be gathered in, the seed for which has been sown during this annual session.

T. F. STAUFFER, Stated Clerk.

Children's Department.

LAURA'S SELF-DENIAL.

Laura sat in the pleasant parlor of her home by her mother's side, busily at work on a pair of slippers, which she was embroidering as a birth-day present for her father. The day was not far distant, and every moment, that could be spared from school and study was devoted to the slippers, that they might be done in time; for to have them finished a day too late, she thought, would spoil the pleasure of giving them. Just at this moment her work dropped into her lap, and her hand fell idly upon it, while her great brown eyes were fixed intently

upon the little coal fire, which, though it was Spring, still burned in the grate. Her mother watched her a few moments in silence, and then, knowing Laura's anxiety, said pleasantly, "Don't be discouraged, daughter; the slippers will be done in time, if you are industrious."

Laura started and smiled a little as she replied, "Oh! it was not that, mamma; but I was thinking about Maggie Leigh. We were going past the confectioner's to-day, and I asked her to go in with me and buy some candy, and she said, that she was not going to eat any candy till next month. I asked her why, and she said it was for *self-denial*; and then little Nelly James said she had put away all her dolls, and was not going to play with them for several weeks. And they asked me what I was going to do, and I said I didn't know; but mamma, what is there I could do for *self-denial*? You know the Bible says we must deny ourselves."

"I should be very glad to have you practise *self-denial*, my dear," replied her mother; "and I do not think you will have to search far for opportunities of doing so. Our daily lives afford a great many more than we are apt to take advantage of; but what would you like to do, Laura?"

"Why, mother, if I had something fixed—some one thing, it would seem like doing so much more than just the things that come along in our lives."

"But it is just those things that God means as opportunities for *self-denial*, my child," answered the mother; "and it will not do to pass by the work, which He gives us, to pick out something, which we think we should like better. God constantly sets before us the two ways of pleasing Him or pleasing ourselves; and when these two things come in conflict, there is the opportunity for *self-denial*. Suppose you take tomorrow, and watch for such opportunities, and if you do not find at least one *cross*, then perhaps it may be time for you to make one for yourself, but depend upon it, the *self-denials* which God makes for us are far more *real* than those which we can make for ourselves."

The next day it was Saturday, and Laura's first thought on awaking was what a nice time she should have to work on her slippers. She also questioned what there could be in the course of the day, in which she could deny herself.

Soon after breakfast, she had settled herself comfortably at work, and the slippers were progressing finely, when a gentle, but feeble voice was heard calling, "Laura!"

"What, grandma?" answered Laura, in just that tone of voice which shows that the speaker does not wish to be disturbed. The voice, which was that of Laura's blind grandmother, proceeded,—

"It seems so warm and pleasant, that grandma thinks she would like to walk a little, and call on old Mrs. Williams; could you take me, dear?"

Laura knew her grandmother walked very slowly, and that her calls, like most old people's were apt to be long; and with the thought of her slippers, and the few days that remained to her, she answered rather fretfully, "Why, yes, I suppose I can, but then I do so wish to finish my slippers, grandma; couldn't you take Willie?"

"Willie has gone fishing," replied the old lady; "but never mind, my dear, if you are busy, I dare say I can go some other time."

Laura was just preparing to go on with her work, when, lifting her eyes, she met her mother's fixed upon her with a look which called the quick blush to her cheek in a moment. "Oh, mother," she stammered, "I remember, but I did not expect, that it would be such a thing as this I should have to do. But I can go, of course," she went on rather dizzily; "only I am sure I do not see how my slippers are to get finished." And she rose as she spoke.

"The Lord loveth the cheerful giver," Laura," said her mother gravely.

Laura went to her grandmother with a little cloud upon her brow; *self-denial* was harder than she had expected. But she struggled hard against her dissatisfaction, and the sun shone so brightly, and the old lady seemed so pleased and gratified, and the walk seemed to do her so much good, that Laura found that there was a pleasure in it after all, and really enjoyed it herself.

Laura came back and sat down happily to her work again, and by the time dinner was ready, she found both hands and eyes pretty tired, and she had made such progress, that she resolved to put it by for awhile and amuse herself in some other way. Her father had just purchased a stereoscope with beautiful views. She now remembered it, and had just begun to examine with great pleasure the lovely pictures, when a note was handed in at the front door from one of her young friends, saying she was ill, and asking Laura to take her class in the sewing-school that afternoon.

Laura was already tired of sewing that day; like most young girls she did not like plain sewing, and a sewing-school is certainly a school of patience. Then she thought of the beautiful stereoscope. But Laura remembered the lesson of the morning; she was really desirous of doing right, and after a little struggle with herself, she sent an answer that she would go.

"Well, my daughter," said her mother that night, as she stopped in Laura's room on her way to her own, "you have not found it necessary to search very far for occasions of *self-denial* to-day, have you?"

"No, indeed, mamma," answered Laura; "the difficulty was, that when they came I was so unwilling to meet them. I found it much harder than I expected."

"It is not easy for any of us," replied her mother; "but it becomes easier by habit, like everything else, and if you pray for grace to help you, you will not ask in vain. Great opportunities for the exercise of this grace are not often given; it is the little, daily acts of giving up of self, that purify the character and make it Christlike; and God takes care that we shall never be without these occasions. But how many of us, professing to be His, shrink from the daily discipline; how many, turning from the cross He offers, choose one for ourselves?"—*Child at Home.*

The National Sunday-school Teachers' Convention will begin at Chautauqua Lake on the 4th of August, and will be one of the largest gatherings of the kind ever held.

use of strong expressions is a great fault—the constant use of words like awful—dreadful—exquisite—delicious. Wit, teasing and banter will do at times, but pepper all the while is objectionable. Avoid flattery. Honey satiates. The end can be attained by all who try. If the heart is right, then these will come by attention. The power of the true body is unmeasurable. The true secret of good manners lies in the love and worship of the God-man.

A few words, young ladies, in conclusion. You are in the morning of life. There are three stages, morning, noon, and evening. You cast a shadow before you, pointing to flowery meadows and the lofty mountains beyond. Such are the visions of youth. But as you reach the noon-tide of life, there will be no shadow—the rosy clouds will vanish. You are in the midst then of the struggles of life. You commence to descend the hill. You cast your shadow behind you—looking forward with hope and backward in memory. May you then be able to point to good deeds and not to wrecks and failures in sadness and melancholy, but may your eyes be directed to a better and more glorious world, where all is harmony and beauty, where true manners are as natural as walking, and where pleasures shall be forever and ever.

The school sang a chorus, "Summer, art thou coming?" after which Rev. S. K. Brobst, editor of several Lutheran publications, pronounced the benediction.

The Commencement

exercises proper took place the following evening. The Opera House was too small on this occasion to accommodate all who sought admission. It was the Fourth Annual Commencement of the College. Judging from the large number of prominent persons—members of the pulpit, bar, and bench—in attendance, it is evident, that the school has been gathering friends during the few years of its existence. Should the patrons of the College continue to increase as they have, the Board of Trustees will be compelled to furnish additional buildings.

The exercises were opened with the Creed, in which all joined. Dr. Johnson, of Lebanon, offered the opening prayer, concluding with the Lord's Prayer, in which both school and audience joined.

The exercises consisted of vocal and instrumental music and essays by the four graduates. The piano solos and duets were executed in a manner, that proved conclusively that the musical talents of the young ladies receive due attention. The vocal solos of Miss Tillie Seibert, of Pittsburgh, were enthusiastically received by the audience. She was encored both times, that she appeared. She has a voice of more than ordinary power and sweetness.

The subject chosen by the saluatorian, Miss Tillie A. Weidner, was "Silent Influence." After presenting her greetings, she spoke of the great results produced by things that are silently moving onward without noise or turmoil—the little brook—the mother's love—home influence. We are influencing others and others us. To do our best is all that is required of us. She read her essay clearly and distinctly.

The vocal duett, "O'er Hill, o'er Dale," by Miss H. C. Rittenhouse and Miss E. A. Reeder was satisfactorily rendered.

Miss Annie M. Lorah read an Essay on "Consider the Lilies." She deduced important lessons from the lilies of the field. She spoke of the beauty and purity of the lily, and its humble dependence upon God.

"The American Hobby," was the subject of Miss Katie Rothrock's Essay. She spoke of the frantic speed of the American, and the wear and tear which it entails. The Centennial Exhibition—the young dandy, and the fashionable lady received thrusts from her pen. She also spoke of the care-worn mother, and the over worked man. But she concluded with finding an oasis after all green pastures and still waters, where he can rest, that doeth the will of God. Her voice was too weak to reach the whole audience.

The President, Rev. W. R. Hofford, conferred the honors of the College upon the graduates and presented the diplomas in a few fitting remarks, offering the best wishes of the authorities to the young ladies, asking them to perform their parts conscientiously, and invoking the Benediction of the Great Head of the Church upon them.

Miss Mary C. Meyer delivered the Valedictory in an able manner. She based her remarks upon the well-known words, "In hoc signo vinces." The cross is the key, that brings order out of the chaos and confusion of history. She spoke of the scientific theories based on false grounds—The cross the guide. Her words of farewell to the officers, teachers, classmates and the school were choice and fitting. She spoke, in touching words, of the classmate, Miss Priscilla Heil, whom death had called to a higher world but a few months ago. "We sorrow not as those who have no hope, and let us so live that we may meet her in that land where parting is unknown." The graduating class wore the badge of mourning on the left arm. The young ladies acquitted themselves well, and were remembered by their friends, judging from the number of books, bouquets, and presents of various kinds, that were brought upon the stage by the ushers.

The College has so far more than met the expectations of the officers and friends of the institution. The attendance was unusually large during the past year.

VISITOR.

ALUMNI ASSOCIATION.

The Alumni Association of Franklin and Marshall College, convened in annual sessions in the College building on Wednesday, June 24th, the President, Rev. Dr. Aughinbaugh, in the chair. The following is the roll of members present:

Class of 1838—Rev. E. V. Gerhart, D. D.

1842—Rev. Theodore Appel, D. D., Hon. John Cessna.

1844—Rev. Geo. W. Aughinbaugh, D. D.

1846—Rev. A. S. Leinbach.

1848—J. Coblenz, M. D., Rev. J. O. Miller, D. D., S. B. Kieffer, M. D., Geo. W. Ruby, Rev. J. W. Santee.

1850—Rev. Thomas G. Apple, D. D.

1851—Rev. Benjamin Bausman, D. D., Rev. Jonathan E. Hester.

1853—Rev. D. B. Albright, Rev. Joseph Hannabery.

1854—O. T. Everhart, M. D.

1855—Rev. Henry Wissler.

1856—Rev. J. H. Dubbs, Prof. F. A. Gast, Prof. Walter E. Krebs, Prof. Cyrus V. Mays.

1857—Wm. Leaman, Esq., Joshua M. Wiestling, Esq.

1858—David Evans, Rev. Thomas C. Leinbach, Rev. Henry Mosser.

1859—Rev. E. R. Eshbach, Rev. Eli E. Hester, Rev. Jacob Kehm, Rev. Samuel W. Reigart, Rev. A. C. Whitmer.

1860—Rev. Geo. H. Johnston, Geo. T. Shower.

1861—Rev. W. F. P. Davis, A. J. Eberly, Esq., Rev. J. Heller, Rev. W. H. H. Snyder, Rev. John P. Stein.

1862—Rev. Darius W. Gerhard, Rev. Calvin U. Heilman, Rev. John G. Noss, Rev. Wm. Rupp.

1863—Wm. R. Gerhart, Rev. John A. Hoffheins, James A. Lefevre, Prof. Daniel M. Wolf.

1864—Rev. L. Kryder Evans, Jerome Z. Gerhard, M. D., Rev. Samuel A. Leinbach, Rev. J. J. Pennypacker, Llewellyn Wanner, Esq.

1865—Rev. Calvin S. Gerhard, Rev. Stephen K. Kremer.

1866—Samuel S. Apple, M. D., Rev. Jacob F. Wiant.

1867—Prof. John S. Stahr.

1868—Rev. James Crawford, Edward J. Durban, Harry H. Hartman, Rev. John O. Johnson.

1869—Josiah D. Detrick, Milton J. Hess, Rev. Geo. W. Snyder, Rev. Albert E. Truxal, D. Henry Wingerd, Esq.

1870—Rev. Conrad C. Clever, W. Uhler Hensel, Esq., J. Meyer Light, Esq., J. Frank Reed, Albert S. Stauffer, James H. Wolfe, Esq.

1871—John C. Bowman, John F. De Long, John Dotterer, H. Clay Geiger, Jacob A. Gerhard, Milton Gerhard, Samuel M. Otto, Wm. C. Schaefer.

1872—Emanuel S. Baer, J. Edgar Bowman, Walter M. Franklin, G. Dickie Gurley, Geo. Calvin Hall, Theo. A. Harbaugh, J. Adam W. Hetrick, Wm. T. Jefferies, Jacob B. Kerschner, Rev. J. H. Pannybecker, H. Emlen Westhaeffer, Z. Albert Yearick.

1873—Alonzo P. Diller, F. Aug. Limberg, Robert C. Rathvon, John S. Rengier, D. Besore Shuey, Eugene G. Smith, Atreus Wanner.

HONORARY AND ADVISORY MEMBERS.

A. Frank Seltzer, Esq., J. Taylor Motter, R. Allen Bucher, and Samuel Clever.

THE ALUMNI PROFESSORSHIP.

This subject received much attention. The committee of last year reported, showing the amount and condition of the endowment fund. It was resolved to go forward in the work, and a committee was appointed to make arrangements by which every Alumnus may be reached, until the sum of \$25,000 is fully reached.

FINANCES.

The Treasurer presented his annual report, which showed the amount of

receipts \$59.79, expenditures, \$34.88, leaving a balance in treasury of \$24.91. An active committee was appointed to solicit contributions from the members present to meet the current expenses. A handsome amount was realized. The Treasurer was authorized to pay the balance of money in his hands to the liquidation of the debt on the Rauch monument.

"COLLEGE DAYS."

The attention of the association was called to this periodical. It was cordially commended as a sprightly, vigorous, and highly useful paper, doing a good work for the College. Every Alumnus was urged to increase its circulation.

ALUMNI ORATION.

This was delivered on Wednesday evening, in Fulton Hall, by A. C. Reinoehl, Esq. Subject, "What are we going to do about it?" The thanks of the association were tendered to Mr. Reinoehl for his able, instructive, and eloquent address, and a copy solicited for publication in the "Mercersburg Review." S. B. Kieffer, M. D., of Carlisle, Pa., was elected orator for next year, and J. J. Creigh, Esq., of West Chester, Pa., his alternate.

SECRETARY.

CHURCH ITEMS.

Emmitsburg, Md.—At the late communion held in the church at this place, of which the Rev. A. R. Kremer is pastor, seven persons were added to the Church, six by confirmation, and one on certificate. Five were added to the Fairfield congregation connected with this charge, at the communion held on the following Sunday, July 5th. These make the additions to the charge by confirmation, twenty-two within a year. The pastor has fair prospects before him, and is encouraged in his work.

Miscellaneous.

REPORT ON THE STATE OF THE CHURCH IN ALLEGHENY CLASSIS.

1. Concerning hindrances. One charge reports a growing worldliness, owing to the influx of a large element of strangers, by the oil excitement within its bounds. This fact has changed all its surroundings, and made vastly more difficult its work. Another charge has had to depend upon supplies, though anxious to secure a permanent pastor. It is difficult, it would seem, to find a suitable shepherd for this flock. A third field has been sorely visited by the effects of the financial panic, which swept last autumn over the country. Many of the people have lost everything, even to the necessities of life, by being thrown out of labor. Nor are their troubles over yet. Several of our charges also suffer from the burdens of heavy Church debts, an evil against the contraction of which too much care cannot be exercised.

2. Concerning growth. Three new congregations have been received into connection with Classis, two of them near Pittsburgh, and one in West Virginia. These are thrifty interests, and promise well for the future. We rejoice in having them in our fellow-

ship. Many souls have also been received into the Church by baptism; and large numbers have been confirmed and added by certificate. We find no mention of any congregation within our bounds, which did not grow in membership somewhat during the past classical year.

3. Concerning the inner life. This Christianity implants, nourishes, and develops.

It is part personal: becomes congregational, and then public in the general activity and habit of the community in which it exists itself.

Regarding it we cannot help but feel, out of all the reports, that there is improvement. We have larger Christian consciousness, a growing harmony and oneness of purpose, more widely extended zeal in the good work of the Lord, and manifestly greater ability to carry it forward. A few years more of steady proportionate gain in these respects, will make us a strong Classis, and enable us to meet vigorously the glorious opportunities, which God in His providence so lavishly puts within our reach.

In peace among ourselves, in harmony with the general life and progress of the Church, free from love of faction and desire of schism, open or covert; conscious of our weakness in ourselves and our strength in the Lord, we give thanks for the mercies of the past, and hopefully look into the future, commanding ourselves to the grace and care of our God in Christ Jesus our Lord.

Respectfully submitted.

F. K. LEVAN, Chairman.

A DESOLATE LAND.

Greenland is almost continental in its dimensions, containing not less than 750,000 square miles, and is all a bleak wilderness of ice and snow, save a little strip extending to 74 degrees north latitude, along the western shore. The coasts are deeply indented with bays and fiords, which invariably terminate in glaciers. The whole interior seems to be buried beneath a great depth of snow and ice, which loads up the valleys and wraps over the hills. Nothing can be more desolate than the interior. It is one dead, dreary expanse of white, so far as the eye can reach. No living creature frequents this wilderness—neither beast, bird, nor insect. The silence, deep as death, is broken only when the warring storm arises to sweep before it the pitiless, blinding snow. This represents the state of the northern part of our continent in the ice age. Some of the Greenland glaciers attain a vast size. Dr. Kane reports the great Humboldt glacier as sixty miles wide at its termination. Its seaward face rises abruptly from the level of the water to a height of 300 feet.

Since ice is lighter than water, whenever a glacier enters the sea the dense salt water tends to buoy it up. The great tenacity of the frozen mass enables it to resist the pressure for a time. By-and-by, however, as the ice reaches deeper water, its cohesion is overcome, and large segments are forced from its terminal part, and floated up from the bed of the sea, to sail away as icebergs. The glacier evidently crops under the water to considerable depths, or so long as the force of cohesion is able to resist the tendency of the salt water to press it upward.

Though Greenland is said to be

inhabited only upon the south and west coast, there is a record of an early settlement upon the side toward Iceland, with which there has been no communication for four hundred years. The colony was planted about one thousand A. D., which flourished, and maintained intercourse with its mother country till the beginning of the fifteenth century. Since that time owing to the setting in of the arctic current and the consequent gradual increase of ice upon the coast, the colony became inaccessible and the records of it disappeared from history. At various intervals between 1579, 1751, etc., down to our time, the intrepid Danes have striven in vain to open communication with their lost colony. This emerald coast with valleys well stocked with reindeer and verdant glades, is now shut in by the pitiless ice-pack, and the fate of its inhabitants ought to excite the interest of the world. It would be very interesting to be informed of the condition of this colony; whether the increasing cold has enlarged the glaciers so as to push the dwellings out to sea, or whether the inhabitants are still standing, and a population has sprung up who know of the outside world only by tradition.—*Popular Science Monthly*.

THE BRIDAL TOUR.

Young Spriggle and his Amarantha Jane had just been married, and were going upon their bridal tour. They did not know whether, upon their return, they would board with the old folks or take rooms in a private hotel. Being only a clerk, Spriggle's means were limited, and he could not expect much at first in the way of living. "Of course," he said to old Dodge, a wealthy member of the firm, who had granted him a three weeks' leave of absence, "we must be in style, you know, sir. I suppose you took a rusher when you were married. I mean you took an extensive one and showed your wife the sights."

"Yes," said Dodge, with a nod; "I'll tell you about it. I made long preparations for my bridal tour, and the girl that was to be my wife helped me. We had it all fixed and everything laid out beforehand. I worked hard for it, and she worked hard too. It was to be the grand event of our lives, and we wanted that it should be a success. We felt that as the new life opened so should it continue. I was earning \$500 a year. That was good pay for a salesman thirty-five years ago,—better than three times that amount now, as things go. We were married in the morning at the house of my wife's father. Then we rode two miles to the substantial cottage I had secured as a home. My money had made the first payment on it, and Mary's money had furnished three rooms in it. And we ate our first meal thereafter in our own house, and I thence went to my work, and my wife set about her work. It was a new life, and we were determined to succeed, if possible. And in that effort was our joy; and in the success that followed was usually our happiness. In less than three years my house was paid for, and my home was my own. Come storm or come sunshine, we had a roof to cover us—a roof from which the hand of man could not turn us. I doubt, young man, if ever a bridal tour was happier or

more profitable than was mine; and I know that the exercise of house-keeping upon her own account was invigorating and healthful. But then we were married for real earnest living and loving. We believed we should find life's purest joys in the discharge of life's sacred duties."

"I declare," pursued the old man, with glistening moisture in his eyes, "I should like those first blessed days of my own home-life to live over again. But it may not be." "And," he added, with a regretful shake of his head, "I fear the young men of the present generation will not live them for my viewings." Spriggle walked away scratching his head. He wasn't sure that he had caught the drift of the old man's remarks.—*Boston Courier*.

HOME.

A man went out to India to live there. He had a very pleasant house, with a large garden, and he and his wife and children lived very happily. At last, as the little children grew up, the heat made them ill, and they became thin and weak, so that one day the doctor said, "If you wish your children to live, you must send them to England."

The poor man could not leave his work in India, so he was obliged to send his wife and children away by themselves, and he was left alone. The day after they had gone away, a friend called upon him and said, "What a pleasant house you have!" "Yes," said the poor man, "but it was a home yesterday; now it is nothing but a house. My home is where my wife and children are."

Home is not bricks and mortar, nor stone, but a place where our best friends are. Heaven is our home, because Jesus, our best friend, and God our Father are there.

God wishes all men to think that heaven is their home, and so He sends for our parents and our friends, and takes them away from our home on earth, that we may be obliged to look up to heaven and say, "My best friends are there."

Our best friends are our best treasure, and Jesus tells us, "Where our treasure is, there will our heart be also."—*Parables for Children*.

KEEP IN THE LIGHT.

The light exercises a far greater influence upon our well-being than we think. Plenty of it is as necessary for people as for plants. The diseased fat livers of geese, which are considered such a delicacy by some epicures, are only produced by keeping the animals in a dark cellar during the necessary cramming process. Animals waste in muscular strength, as do plants, when kept in the dark. Sunlight is a tonic. Miners and workmen employed in ill-lighted shops are found to be especially liable to cataract in the mucous membranes, flaccidity of the soft parts of the body, swellings and distortions of the bony system, and an undue preponderance of the lymphatic system. The eye, which is the most sensitive part of the body to the action of light, becomes enfeebled and diseased by long seclusion in the dark, and sudden change from a dark place to a strong light is dangerous. The glare of the snow is very trying to the eye, and the reflection from white walls in a sun-lighted room is also to be

avoided. There is nothing in this world which may not become injurious in excess, but the goodness is not disproved by the harm thus caused.

EARLY MARRIAGES.

There are hundreds of young men that should be married who are not married. To marry early is discreet and wise. And when men and women are of a marriageable age, it is wholesome for them to be married. It is not necessary that they should remain single because they stand in poverty; for two can live cheaper than one, if they live with discretion, if they live with co-operative zeal, if they live as they ought to live. If the young man is willing to seem poor when he is poor; if the young woman, being poor, is willing to live poorly; if they are willing to plant their lives together like two seeds, and wait for their growth, and look for their abundance by and by, when they have fairly earned it, then it is a good thing for them to come early into this partnership. For characters adapt themselves to each other in early periods of life far more easily than they do afterward. They who marry early are like vines growing together, and twining round and round each other; whereas multitudes of those who marry late stand side by side like two iron columns, which, being separated at the beginning, never come nearer to each other. There is no school which God ever opened, or permitted to be opened, which young people can so ill afford as the school of care and responsibility and labor in the household; and a young man and young woman marrying, no matter from what source they come together, no matter how high their fathers have stood, one of the most wholesome things they can do, having married for love, and with discretion, is to be willing to begin at the bottom, and bear the burdens of household life, so that they shall have its education.

Agricultural.

MILK COOLING.

The following mode of cooling milk is now practiced by the Chicago milk-dealers; they having discarded the use of ice:

A can is filled with milk and is placed (with cover off) in a stream of spring water till the temperature of the milk is very nearly the same as that of the water; the milk is not stirred while the cooling process is going on. Most farmers have a cooling vat with a capacity four times as large as the milk vessels that are placed in it. The cans are placed on slats near the bottom, while the water warmed by the milk flows off at the top. The water should stand an inch over the body of the can. With good conveniences, milk in ordinary-sized cans may be cooled in about thirty minutes. Where farmers have no springs, they rely on water pumped from wells. When milk has been cooled in this manner, the covers are put in place, and the cans are covered with blankets, if they are exposed to the sun. Nearly all the dairymen now unite in the opinion, that milk is injured for any purpose by being cooled too suddenly, as by the use of ice,

or the employment of patent coolers. They also agree, that warm milk should not be mixed with that which is cold, as is frequently done by pouring milk into a can that already contains milk cooled by the use of ice.

FEEDING PIGS.

Farmers overlook the necessity for variety in the diet of their pigs. All our domestic animals require a great variety of food, to supply all the wants of the system. We have no doubt but this confinement to one kind of food for a long time is the frequent cause of disease in pigs. Green clover in summer, besides giving bulk and lightness to the food, furnishes a large proportion of muscle-forming matter, and phosphate of lime for the bones. In winter, when green clover cannot be had, the next best green food is beets, carrots, turnips, etc., and when these are not to be had, short cut clover or other hay, boiled with meal, well answers the purpose, and will be eaten greedily. Several different kinds of grain should be ground together to give variety, and this can be usually done by the farmer without inconvenience. We have an acquaintance in Wisconsin, who has found it profitable to feed large numbers of pigs and hogs, in winter, on barley and corn ground together, mixed with an equal quantity of short cut clover hay, all boiled together. Upon this diet their thirst has been remarkable, and their health perfect.—*Live Stock, Farm and Fireside Journal.*

CULTURE OF BEANS.

The first requisite for a bean crop is thorough preparation of the ground. Beans cannot be successfully raised among clods or weeds. The ground should be made very mellow by repeated rolling and harrowing. My own plan has been to run light furrows about twenty inches apart, and follow in these with a corn drill, planting the beans three or four inches apart in the row. (The brush must be taken out of the drill box, and the orifice where the brush is fastened must be cut or filed out in order to plant them so thick.) This will require between three and four pecks to the acre, varying according to the size of the beans. Immediately after planting, the ground should be harrowed again. Beans will usually come up in three to five days from the time of planting. The after culture which I have practised is ploughing between the rows with a steady horse, a careful ploughman, and a very narrow single-shovel plow. The cultivation should cease as soon as the beans begin to blossom. I have found from the first to the fifth of June to be a very good time for planting; they will then ripen about the last of August, and the ground can easily be made ready for a wheat crop. The yield varies greatly according to the season; fifteen bushels per acre is considered by many as a fair yield, but from twenty to thirty bushels can be raised in a favorable year by proper care and attention. "Navy" beans usually command twenty-five to fifty cents more per bushel in the market than the ordinary kinds, but they are not so easily raised, and they ripen much later, frequently too late for

the ground to be sown in wheat. Beans require a good soil, which must be well drained. They can be raised on very poor ground, but the yield will be correspondingly small. Seed beans purchased from the stores should be tested by sprouting a few before planting the crop, as they sometimes heat in bulk and will not grow.—*N. Y. Tribune.*

DARK STABLES.

Any person who has felt the pain and inconvenience of coming suddenly from a dark room into the full blaze of day, will easily conceive the necessity of lighting a stable in a proper manner. This is too often neglected in confined stables, and the consequences are distressing to a humane observer. The poor animal led suddenly out, shows his pain quickly in unmistakable expressions, stumbles and runs against anything that may happen to be near, until the eye has in some degree accommodated itself to the new circumstances under which it is placed. Nor is this all. By a continuance of this change from darkness to sudden daylight, the eyes become seriously injured. The retina, or sensitive nerve, becomes dull, and more or less useless, the sight is injured, the animal starts and shies at objects which he sees imperfectly, and many a rider who has received dangerous injury, has had to thank his inattention to this simple cause, rather than to any vicious habit of the animal to which it has been attributed. Blindness is almost certain to be caused by inattention to the above caution, but even blindness is less dangerous to the rider than imperfect sight.

Editor's Table.

BOOK NOTICES.

THE PROMISE AND THE PROMISER; *Or, the Power and Presence of the Lord with His People.* By Anna Shipton, Author of "Tell Jesus;" "The Secret of the Lord;" "The Brook in the Way;" "The Last Blessing;" "Waiting Hours," &c. Boston: Henry Hoyt, No. 9 Cornhill. Pp. 235. For sale by Claxton, Remsen, and Haffelfinger, Philadelphia.

The productions of the author of this volume are pervaded by an excellent Christian spirit, and inculcate valuable lessons in practical piety. The present one forms no exception to the general rule in this respect. Under different captions, she illustrates, the various ways, in which the Lord makes use of His people for good, when they fail not to carry their religion with them, into whatever circle they may be introduced, or by whatever circumstances they may be surrounded. Christ's disciples should ever possess an abiding sense of their privilege, as well as their duty, to live for the honor and interests of their divine Master, and unceasingly act under its influence. In this way, they will not only secure abiding comfort to themselves, but be the means of diffusing blessings all around them.

The *Sunday at Home.* This foreign monthly possesses many excellencies. It furnishes a considerable variety of religious reading for every week in each month, and is largely

and handsomely illustrated. The number for July partakes of the general characteristics of the work, and will doubtless be generally well received. The American Sunday-School Union of this city, are the agents for the work in this country.

Penn Monthly. This monthly for July gives its usual resume of the leading events of the previous month, which it follows with articles on "John Edgar Thomson," "The First Anti-Slavery Protest," "Ancient Greek Music," "Maurice's Friendship," "Religion and the State," and "Reciprocity with Canada," besides Notices of New Books and Books received. The number is characterized by the vigor and freshness which usually mark the contents of the monthly.

Published by the Penn Monthly Association, at 506 Walnut Street, Philadelphia, at \$3 per year in advance.

Summary.

There are now about sixty Chinese students in Massachusetts and Cincinnati, chiefly in private families.

Enormous harvests are now gathering or ripe for the sickle. The great West is hoary with the crowning plenty.

"And wine to gladden the heart of man." California has 30,000,000 grape vines, covering 45,000 acres, worth \$1,500,000.

The discussion of the scheme for tunneling the English Channel between Dover and Calais is again revived in Europe.

A SINGULAR DETENTION.—A railway train, running from Oran, Africa, to Algiers, was lately detained six hours by locusts, which covered the tracks in a thick layer.

A movement has been begun in Michigan to collect \$50,000 to endow the Michigan Female Seminary, that sum to be called the "Fisher Fund," in honor of the principal of the institution.

The will of John Carter Brown, of Providence, gives Brown University \$50,000 for the erection of a fire-proof library building for which purpose he had before given the sum of \$20,000, and the land worth \$35,000.

JURY VOTES IN GERMANY.—In Germany, when the vote of the jury stands six against six, the prisoner is acquitted. A vote of seven against five leaves the decision to the court, and by a vote of eight against four the prisoner is convicted.

The value of the exports from Great Britain to the United States during the first three months of this year was \$58,499,270, a falling off of \$4,216,740 compared with the corresponding period in 1873, when the exports amounted to \$62,716,010.

Mr. John B. Trevor, an opulent broker of New York City, has paid the indebtedness of the Rochester Theological Seminary, amounting to \$15,355,29. He has purchased the lot in the rear of the seminary building, at \$5,000, given \$900 for the erection of a gymnasium, and \$2,500 for a fence around the entire building.

Tennessee has eight universities and fifty-one colleges; Ohio nine universities and thirty-three colleges; Missouri two universities and thirty-

seven colleges, and the little State of Maryland two universities and nineteen colleges. Nor is Pennsylvania an exception, for she has no less than six universities and thirty-three colleges.

A NEW THING.—Paper flour barrels are being made in Iowa. They are said to be air-tight and waterproof, to weigh much less than the ordinary wooden barrels, and to be able to stand more rough usage. One of the manufacturers predicts that in five years every barrel of Western flour will be sent East in barrels made from the straw the wheat grew on.

CROPS IN INDIA.—The Viceroy of India telegraphs that the reports relative to the growing crops are very favorable. A special dispatch from Calcutta to the London *Times* says the Government continues to furnish assistance to 35,000,000 natives. There can be no crop in till December. The Government admits that some people may die before assistance reaches them.

A treasure trove was discovered in a singular manner at old Fort Fillmore, New Mexico, a short time since. A boy found a gold dollar on an ant hill in the old commissary building. The following day three dollars were found in the same place. They had evidently been brought up by the ants. Search was made, and a small wooden box, badly decayed, containing one hundred and eighty gold dollars, was found about a foot below the surface.

Married.

At Cove Station, Huntingdon Co., Pa., on the 5th of July, by Rev. John H. Sykes, Mr. Sylvester W. Brown, to Miss Jennie Shultz.

Obituaries.

Died, May 14th, 1874, at Sunbury, Pa., Charles F. Fisher, aged 27 years, 6 months, and 19 days.

A son of a Reformed minister, the sainted Rev. Richard A. Fisher, the subject of this notice, was received into the covenant of grace as an unconscious babe, and was well trained in his childhood and youth. Hence the good seed sown in his infancy was not lost, although for a long time he refused to listen to the gentle wooings of the Holy Ghost. But a year or more before his death, he commenced to give earnest heed to the things which make for our eternal peace and happiness. On Palm Sunday, as one of a class of twelve catechumens, he was received into the full communion of the Church, and on Easter Sunday partook with great comfort of the holy communion.

He was sick for some time, and died of consumption. Although the best medical aid was procured, it was of no avail. Death had set his seal upon him, and rapidly he drew nearer to his earthly goal. As he grew weaker in body, his faith grew stronger, and he died with full confidence in his faithful Saviour, Jesus Christ. Though he was fully identified with the Christian Church but a short time, dying in the triumphs of faith, as he did, he has done well.

In the death of Brother Fisher, the community has lost a promising young man of rare business qualifi-

cations. Being faithful to his employers, and possessing their entire confidence, a career of usefulness and honor seemed to be opening before him. The Church so, has lost a member, who, had his life been spared, might have done much for Christ in His kingdom on earth.

And the family has lost a loved one, who was very dear to them all. His place is vacant, and truly he filled a large place in their household. May we be enabled by the grace of God to say: "The Lord gave, the Lord hath taken away. Blessed be the name of the Lord." C. S. G.

DIED, March 12th, 1874, at Sunbury, Pa., Michael Young, aged 56 years and 5 days.

Brother Young was baptized in infancy, but received into the full communion of the Church a few years before his death. From the time that he became a catechumen, he gave evidence of entire sincerity, and afterwards of genuine piety. Exemplifying the profession of his faith in a godly walk and conversation, he let his light shine wherever he went, and no one loved the sanctuary better than he did. His friends have every reason to believe, that, after his confirmation, he lived in daily and hourly communion with God. During the severe affliction which overtook the family within the last few years, although he felt it intensely, he found comfort in the thought, that what the Lord doeth is well done. His great trials did not drive him to despair, but through the fiery furnace of affliction he was purified. Severe troubles and anxiety may have hastened his death, but his trust in Christ remained firm and steadfast unto the end. He died in the Lord. He is blessed, for he rests from his labors and his works do follow him. C. S. G.

Died, May 24th, 1874, at Sunbury, Penna., Mary Welker, aged twenty-three years, eight months, and seventeen days.

As a tender plant sometimes grows under the watchful care of a gardener until it bursts into bloom and then droops and dies, so our beloved sister, whose death we mourn, was nursed and cared for until she bloomed into womanhood. In her youthful prime, like a tender lily, she drooped and died. The cancer worm of death, under the guise of consumption, eat its way to her heart, and, in spite of medical aid and careful nursing, she grew weaker and still weaker, until, on a quiet Sunday evening, after the golden rays of the sun had entirely faded away from the horizon, the light of her earthly life went out. Her last days on earth were very sad, but also very peaceful. They were without doubt the most earnest days of her life. Deeply penitent for all her short-comings and sins; not only for her sins of commission, but also of omission, her faith in Christ for salvation seemed to be true and fully genuine. Looking upon human life and all things earthly in their true character, she was enabled to give up the world, and was anxious to depart and be with Christ. We trust she has fallen asleep in Jesus.

Asleep in Jesus! O, how sweet
To be for such a slumber meet;
With holy confidence to sing,
That death hath lost his venom'd sting!

Died, within the bounds of the Woodcock Valley charge:

June 10th, 1874, near Marklesburg, Huntingdon Co., Mrs. Mary Moyer, aged 63 years, 3 months, and 15 days.

June 11th, 1874, at Henrietta, Blair Co., Pa., Mrs. Mary I. C. Morrell, aged 47 years, 2 months, 5 days.

June 16th, 1874, near Stonerstown, Bedford Co., Pa., Mr. Levi Abbott, aged 68 years, 1 month, 13 days.

June 18th, 1874, in Woodcock Valley, Bedford Co., Pa., Mr. Isaac Kessinger, aged 70 years, 4 months, 19 days.

June 25th, 1874, near Marklesburg, Huntingdon Co., Pa., Mr. Jackson S. Beaver, aged 43 years, 1 month, 8 days.

July 5th, 1874, near Marklesburg, Huntingdon Co., Pa., Mrs. Katherine Frey, (eine geborene Moser) aged 64 years, 8 months, 21 days.

J. H. S.

Acknowledgments.

BENEFICIARY EDUCATION.

Received per Rev J F Busche,
from Mrs A C Dietz, \$5 00
SAMUEL R. FISHER,
Treasurer.

HOME MISSIONS.

Received from Rev L K Derr, for Denver Mission, from Mrs Hannah Geranfio, to constitute Henry Lawfer a Life-Member, \$30 00
for ditto, from Miss. Soc. of St John's congregation, Slatington, Pa., 15 00
for Iowa Missions, Coll at meeting of Mercersburg Clasis, 22 46
from Friend's Cove congregation, Rev W M Deatrick, pastor, 7 54
from Water street charge, Rev J A Peters, Pastor, 25 40
from First Church, Harrisburg, Rev W H H Snyder, pastor, 25 00
from Rev D M Wolff, 10 00
\$135 40

W. H. SEIBERT, Treas.
Harrisburg, Pa.

July 3d, 1874.

RELIEF OF MINISTERS AND THEIR WIDOWS.

Received from Reformed congregation, Easton, per Dr J Beck, \$56 00
THEODORE APPEL,
Treasurer of Society for Relief of Ministers and their Widows, Lancaster, Pa.

MESSENGER ACKNOWLEDGMENTS.

(July 15, 1874.)

LETTERS RECEIVED.

Rev S Mease, D D, Rev R L Gerhart, Rev D C Tobias, Rev G H Leonard, Rev A B Koplin, Rev A C Whitmer, Rev J K Millet, H A Gordon, Rev J G Noss (1 sub), J McEntarfer, Rev J W Lescher, M Y Scheffey, F Hoeffstler, W A Baker, J P Weaver, H Beckley, Rev F W Kremer, D D, Rev I H Reiter, L Potter, W Troutfelter, Rev J M Titel, Rev H Bair, Mrs H E Fry, Rev J McConnell, (1 sub), J B Roth, S C Peightal, J F De Long, J Sharp, Rev W M Landis, J Z Smith, P M Landis, Rev J W Alsapch, Rev S S Miller, Rev S K Kremer, Rev D Y Heisler, Rev G H Johnston, W H Farrand, H Blecker, J M Wetzel, J B Mowrer, Rev J H Pannebecker, J R Pague, N W Ayer & Son (2), R Stauffer, H Johnston & Co, J A Umholtz, H Benton, Rev A H Kremer, D D, Rev J F Busche, Rev D C Tobias, Hon H Ruby, Rev F W Kremer, D D D Miller, S Hefflefinger, Rev W C Schaeffer, W Dohat, T S Stein, Rev E S Fairchild, Rev J McConnell (1 sub), T Corman, E & Q, Rev A R Hattestem, Rev C S Gerhart, S S Macklin, W I Linn, Rev J H Schlappig, Rev J Hannaberg, C M Deatrick, Rev D S Dieffenbacher, E H Haiger (2), Rev J F Busche, Rev H Strauss, Rev T F Hoffmeier, Rev A Spangler, W Bubaker, A P Kachline, J B Roth, Rev A F Ziegler, H Hilbush, W H Bates, G P Wiesling, P M, J Edelman, J G Youst, D L Antrim, Rev S A Baer, M A Bealor, Rev J A Peters, J F H Long, J A Loudenslager, D B Shuey, (1 sub), Mrs A Heistand, J Wiley & Son, Rev S Mease, G W Geiser, B F Wyne, S

M Pettingill & Co, H D Darbaker, Rev A J Heller, S Summey, Rev J B Thompson (1 sub), "Christian World," Rev M Noll, Rev N Z Snyder, D N Ditmar, C H Keffer, Hoffer Brothers, Rev G L Staley, Rev H Leise, Evan, Buch, Anst, P A Filbert, Rev A Bartholomew, Rev L K Evans.

The Houses We Live In.—In other words, our bodies—are held on repairing leases. We must prop and sustain them when they exhibit signs of weakness and decay, or they will inevitably break down. In Dr. WALKER'S CALIFORNIA VINEGAR BITTERS a matchless compound of newly discovered medicinal herbs, peculiar to the Pacific region, the debilitated, the bilious, the rheumatic, the consumptive, will find the most genial tonic and restorative ever offered to the suffering invalid. It contains no alcohol, and consequently leaves no sting behind.

St. Louis Republican, June 12th, 1874.

IMPORTANT TRADE MARK DECISION.

The case of Cochran Fleming, doing business under the name of Fleming Bros., in Pittsburgh, Pa., against Dr. J. H. McLean, of St. Louis, has recently been decided by the U. S. Circuit Court, for the Eastern District of Missouri, in favor of the plaintiff.

The plaintiff charged defendant with imitating and infringing his label or trade mark for the "Dr. C. McLane's celebrated Liver Pill," and the decision of the Court fully sustains the charge, and declares that Dr. J. H. McLean was guilty of violating the plaintiff's trade mark; and the decree of the Court perpetually enjoins the defendant from further using the label which he had used prior to the commencement of the suit, or any label in imitation of or resembling those of plaintiff.

The Court further decrees that the defendant account to plaintiff for all damages sustained by him since November, 1870.

Advertisements.

ST. JOHN'S.

A REFORMED CHURCH SCHOOL FOR Young Ladies.

THE SESSION WILL OPEN ON THE
1st Wednesday in September,

WITH
LARGELY INCREASED ACCOMMODATIONS.

For Circulars address

REV. GEO. LEWIS STALEY, D. D.
KNOXVILLE,
Fred'k Co., Md.

July 15, '74-3mo. M.

FRANKLIN AND MARSHALL ACADEMY.

The Fall Term in this Institution will open on Thursday, August 27th, at 10 o'clock, A. M. By the late action of the Trustees, it is now under the management of the College Faculty, who have chosen one of their number, Prof. DANIEL M. WOLF, as Rector. Students from abroad will lodge in the Academy building, and board in Harbaugh Hall. They will be under the immediate supervision of the Rector, who resides in Harbaugh Hall, and Prof. Krebs, who will reside in the Academy building. The course of instruction is complete, and adapted to prepare students both for College and for business.

EXPENSES.

Tuition, Boarding (with furnished room and attendance), fuel, light, per year, \$225.00
Tuition for Day Scholars, per year, \$50.00
Instrumental Music, per term, 75.00

For further particulars, address the Rector, at Lancaster, Pa.

July 15, '74-1mo. M.

New Singing Books! THE LEADER!!

By H. R. PALMER and L. O. EMERSON,

Choirs, Conventions and Singing Classes, will welcome this new Church Music Book, filled with new tunes, anthems, chants, &c., &c., all of the best quality.

Price, \$1.38, or \$12.00 per dozen.

The Song Monarch!

By H. R. PALMER, assisted by L. O. EMERSON.

Especially for Singing Classes. First 86 pages contain the elementary course, the same as that in the LEADER, which course is followed by more than 100 pages filled with the most interesting Secular and Sacred Music for practice. Equal to the SONG KING in interest.

Price 75 cts., or \$1.50 per dozen.

AMERICAN SCHOOL MUSIC READERS

Three carefully graded Song Books for Common Schools, by L. O. EMERSON and W. S. TILDEN.

Book 1st. For Primary Schools. Price, 35 cts.
" 2d. For Lower "Grammar" Classes. " 50 " " 60 "
" 3d. For Higher, " " " " "

The Course is easy, progressive, interesting, and has been thoroughly tested in the schools near Boston.

OLIVER DITSON & CO., C. H. DITSON & CO.,

Boston. 711 Broadway, New York.

May 27, '74-1 yr. M.

FITS! FITS! FITS! FITS!

CURE OF EPILEPSY; OR, FALLING FITS, BY HANCE'S EPILEPTIC PILLS.

Persons laboring under this distressing malady, will find Hance's Epileptic Pills to be the only remedy ever discovered for curing Epilepsy, or Falling Fits.

The following certificates should be read by all the afflicted; they are in every respect true, and should they be read by any one who is not afflicted himself, if he has a friend who is a sufferer, he will do a humane act by cutting this out and sending it to him:

A MOST REMARKABLE CURE.

PHILADELPHIA, June 28th, 1867.

To SETH HANCE, BALTIMORE, MD.—Dear Sir: Seeing your advertisement, I was induced to try your Epileptic Pills. I was attacked with Epilepsy in July, 1862. Immediately my family physician was summoned, but he could give me no relief from the medicines he prescribed. I then consulted another physician but I seemed to grow worse. I then tried the treatment of another, but without any good effect. I again returned to my family physician; was cupped and bled at several different times. I was generally attacked without any premonitory symptoms. I had from two to five fits a day, at intervals of two weeks. I was often attacked in my sleep, and would fall wherever I would be or whatever I was occupied with and I was severely injured several times from the falls. I was affected so much that I lost all confidence in myself. I also was affected in my business, and I consider that your Epileptic Pills cured me. In February, 1865, I commenced to use your Pills. I only had two attacks afterward. The last one was on the 5th of April, 1865, and they were of a less serious character. With the blessing of Providence your medicine was made the instrument by which I was cured of that distressing affliction. I think that the Pills and their good effects should be made known everywhere, that persons similarly affected may have the benefit of them. Any person wishing further information can obtain it by calling at my residence, No. 836 N. Third Street, Philadelphia, Pa.

WILLIAM ELDER.

IS THERE A CURE FOR EPILEPSY?

The Subject will Answer.

GRENADA, MISS. June 30th.—Seth S. Hance—Dear Sir—You will find enclosed five dollars, which I send you for two boxes of your Epileptic Pills.

I was the first person who tried your Pills in this part of the country. My son was badly afflicted with fits for two years. I wrote and received two boxes of your Pills, which he took agreeably to your directions. He has never had a fit since.

It was through your persuasion that Mr. Lyon tried your Pills. His case was a very bad one; he had fits nearly all his life, or at least a good many years. Persons have written to me from Alabama and Tennessee on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always recommended them, and in no instance where I have had a chance of hearing from their effect have they failed to cure.

Yours, etc. C. H. Guy, Grenada, Yalabusha, Miss.

ANOTHER REMARKABLE CURE OF EPILEPSY; OR FALLING FITS

BY HANCE'S EPILEPTIC PILLS

MONTGOMERY, TEXAS, June 20th, 1867.

To SETH S. HANCE.—A person in my employ had been afflicted with Fits, or Epilepsy, for thirteen years; he had these attacks at intervals from two to four weeks, and oftentimes several in quick succession, sometimes continuing for two or three days. On several occasions they continued until his mind appeared totally deranged, in which condition he would continue for a day or two after the fits had ceased. I tried several remedies prescribed by our resident physicians, but without any success. Having seen your advertisement in the Philadelphia Courier, I concluded I would try your remedy. I obtained two boxes of your Pills, and gave them according to directions, and they effected a permanent cure. The person is now a stout, healthy man, and is about thirty years of age and has not had a fit since he commenced taking your medicine, which was ten years since. He was my principal wagoner, and has, since that time, been exposed to the severest of weather. I have great confidence in your remedy, and would like every one who has fits to give it a trial.

B. L. DEFREESE.

STILL ANOTHER CURE.

Read the following testimonial from a respectable citizen of Grenada, Mississippi:

SETH S. HANCE, BALTIMORE, MD.—Dear Sir: I take great pleasure in relating a case of spasms, or fits, cured by your invaluable Pills. My brother, J. J. Ligon, has long been afflicted with this awful disease. He was first attacked while quite young. He would have one or two spasms at one attack at first, but as he grew older they seemed to increase likewise. Up to the time he commenced taking your Pills he had them very often and quite severe, prostrating him, body and mind. His mind had suffered seriously, but now, I am happy to say, he is cured of those fits. He has enjoyed fine health for the last five months past. His mind has also returned to its original brightness. All this I take great pleasure in communicating, as it may be the means of directing others to the remedy that will cure them.

Yours, respectfully, etc., W. P. LIGON.

GRENADA, Mississippi.

Sent to any part of the country, by mail, free of postage, on receipt of a remittance. Address SETH S. HANCE, 108 Baltimore Street, Baltimore, Md. Price, one box, \$3; two, \$5; twelve, \$27.

* * Please mention that you saw this advertisement in THE REFORMED CHURCH MESSENGER.

June 24, '74-lyr. A.



Punctual as a Timepiece.—Unless the bowels do their duty with the regularity of clockwork, perfect health is impossible. Therefore, when disordered, control them immediately with

Tarrant's Effervescent Seltzer Aperient, the most genial balsamic and effective laxative and alterative known to the medical profession. Sold by druggists.

July 15-21, P.

BOYS' SCHOOL, 52 weeks, \$273. No extras. B. S. C. SHORTLIDGE (Harvard, A. M.), Kennett Square, Pa.

July 8, '74-1st. A.

NEW BOOKS.

The Reformed Church Publication Board have published the following New Books for the Sunday-School Library, viz.:

YOUTH IN EARNEST.

This is the story of a young man of pious heart and earnest faith, who lost his life on one of the Western gunboats during the late war. It affords an exemplary lesson to every Christian family. It is written in Dr. Harbaugh's interesting style, and is one of the last books he wrote. Price 90 cents.

THE OLD SCHOOL-MASTER,

Or, "They That Sow in Tears Shall Reap in Joy."

A most interesting book, giving an account of a faithful Christian Teacher who suffered great trials, and at last reaped a rich reward for all his toils and sore trials. Four illustrations. Price 90 cents.

FATHER MILLER;

Or, The Good Lord Still Reigns. Price 75 cents.

A very interesting story, translated from the German. Designed to show that "The Good Lord Still Reigns," and brings forth the judgment of his children clear as the sunlight, to the confusion of all enemies and persecutors. An excellent book for Sunday-Schools.—*S. S. Times*.

Of the above two books the *Christian Intelligencer* says:—"These volumes are really gems. In the geniality of their style, and the artless simplicity with which they portray real life, they are not surpassed by the best efforts of those who are famed for their skill in catering for the young. There will be but one opinion among the 'juveniles' as to their merit, and, in this instance, the opinion is sound."

LIFE OF CAIN.

A sensible book. The Life of Cain is an example to be read for instruction and profit. Much thought has been employed in its careful preparation. Price 75 cents.

"One is surprised to find how much can be said of, and learned from, one whose history in the Bible narrative is so brief."—*Guardian*.

THE RIPE HARVEST;

Or, The Work to be Done, and the Increase of Laborers Needed in the MINISTRY OF THE REFORMED CHURCH. 18mo, Cloth. 119 pp. Price 50 cents.

"The most of the arguments will apply to one body of Christians as well as to another. We recommend the general perusal of this book."—*Lutheran Observer*.

HOLY-DAY STORIES.

Price 50 cents.

"A series of stories relating to the Church Holidays—Christmas, Good Friday, Easter, Ascension and Whitsunday. These stories have all the happy, pious feeling of the German heart, and are well rendered into English."—*Lutheran Observer*.

"Stories full of juice and spice, such as children love to read."—*Guardian*.

GOOD FRIDAY.

Price 40 cents.

"Giving the history of 'Good Friday,' and reasons why it should be observed as a holy day. In the same volume we also find 'An Easter Walk,' and 'Christ and the Law-yer.'"—*Lutheran Observer*.

SALOME THE DANCER.

Sketch of Herodias' daughter. Price 40 cents. "Written for Sunday-Schools, but no less adapted for readers of matured taste, and admirably suited to interest and instruct both classes of readers."—*Guardian*.

TRUE GLORY OF WOMAN.

BY REV. H. HARBAUGH, D. D.

Price \$1.25.

"Another capital book, which has been published some time, and is now passing through a second edition, is from the pen of the late Dr. Henry Harbaugh. 'The True Glory of Woman, as Portrayed in the Beautiful Life of the Virgin Mary, Mother of our Lord and Saviour, Jesus Christ.' The reader will find in this volume many beautiful thoughts, and some suggestions presented in the author's forcible style, and to all of these he will take no exception."—*Christian Intelligencer*.

CREED AND CUSTOMS.

A Popular Hand-Book, Treating of the Chief Doctrines and Practices of the Reformed Church. BY GEO. B. RUSSELL, D. D.

Price \$2.00.

"The work is well written, very readable throughout, contains in a convenient form, much information, which intelligent persons of other denominations ought to know, and will doubtless meet an existing want in the Reformed Church, perhaps more especially in that division of it (Mass.) to which the author belongs."—*Guardian*.

GOSPEL LESSONS.

BY REV. D. GANS, D. D.

EPISTLE LESSONS.

BY REV. D. GANS, D. D.

These Lessons are admirably arranged according to THE CHURCH YEAR. They are intended for the use of SUNDAY-SCHOOLS,

Bible Classes, and Families. 270 pp. Price 50 cents, or \$4.50 per dozen.

"Only where the Sunday-school is made a preparation for, and a stepping to the Church it is doing its proper work. This can best be done where its own text books are used. We have been too long lacking these. Dr. Gans' Question Books on the Gospels and Epistles are just the thing needed in this department of our Sunday-school work. They are the books wanted."—*Messenger*.—Dr. S. H. G.

SINAI AND ZION;

Or, A Pilgrimage through the Wilderness to the Land of Promise. Price \$2.00.

BY REV. BENJAMIN BAUSMAN, A. M.

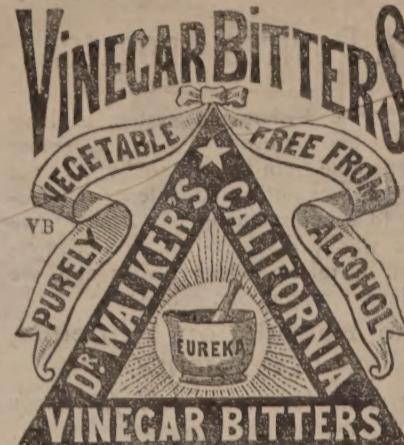
"It is an interesting book, descriptive of men and things of the old world, giving information that will amply repay one for buying and reading it."—*Christian Observer*.

LEO REMBRANDT.

Four illustrations. Fp. 243. Price 90 cents.

"Whom the Lord loveth, He chasteneth" is the truth illustrated in the story of this "CHARMING BOOK." It is a Christian history of love and self-devotion. Through a long chain of troubles, the love and mercy of our dear Lord is shown, to a widow and her two noble sons.

"All the hard trials and sufferings endured only bring out more clearly that all things work together for good to them that love God."



Dr. J. Walker's California Vinegar Bitters are a purely Vegetable preparation, made chiefly from the native herbs found on the lower ranges of the Sierra Nevada mountains of California, the medicinal properties of which are extracted therefrom without the use of Alcohol. The question is almost daily asked, "What is the cause of the unparalleled success of VINECAR BITTERS?" Our answer is, that they remove the cause of disease, and the patient recovers his health. They are the great blood purifier and a life-giving principle, a perfect Renovator and Invigorator of the system. Never before in the history of the world has a medicine been compounded possessing the remarkable qualities of VINECAR BITTERS in healing the sick of every disease man is heir to. They are a gentle Purgative as well as a Tonic, relieving Congestion or Inflammation of the Liver and Visceral Organs, in Bilious Diseases.

No Person can take these Bitters according to directions, and remain long unwell, provided their bones are not destroyed by mineral poison or other means, and vital organs wasted beyond repair.

Grateful Thousands proclaim VINECAR BITTERS the most wonderful Invigorant that ever sustained the sinking system.

Dyspepsia or Indigestion, Headache, Pain in the Shoulders, Coughs, Tightness of the Chest, Dizziness, Sour Eructations of the Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Inflammation of the Lungs, Pain in the region of the Kidneys, and a hundred other painful symptoms, are the offsprings of Dyspepsia. One bottle will prove a better guarantee of its merits than a lengthy advertisement.

Scrofula, or King's Evil, White Swellings, Ulcers, Erysipelas, Swelled Neck, Goitre, Scrofulous Inflammations, Indolent Inflammations, Mercurial Affections, Old Sores, Eruptions of the Skin, Sore Eyes, etc., etc. In these, as in all other constitutional Diseases, WALKER'S VINECAR BITTERS have shown their great curative powers in the most obstinate and intractable cases.

For Inflammatory and Chronic Rheumatism, Gout, Bilious, Remittent and Intermittent Fevers, Diseases of the Blood, Liver, Kidneys, and Bladder, these Bitters have no equal. Such Diseases are caused by Vitiated Blood.

For Skin Diseases, Eruptions, Tetter, Salt Rheum, Blotches, Spots, Pimples, Pustules, Boils, Carbuncles, Ringworms, Scald Head, Sore Eyes, Erysipelas, Itch, Scurf, Discolorations of the Skin, Humors and Diseases of the Skin of whatever name or nature, are literally dug up and carried out of the system in a short time by the use of these Bitters.

Pin, Tape, and other Worms, lurking in the system of so many thousands, are effectually destroyed and removed. No system of medicine, no vermifuges, no anthelmintics, will free the system from worms like these Bitters.

For Female Complaints, in young or old, married or single, at the dawn of womanhood or the turn of life, these Tonic Bitters display so decided an influence that improvement is soon perceptible.

R. H. McDONALD & CO.,

Druggists and General Agents, San Francisco, California, and cor. Washington and Charlton Sts., New York.

Sold by all Druggists and Dealers.

April 29, '74, 1y.

A.

LIVINGSTONE IS DEAD

For 30 years MILLIONS have intently watched his PERILOUS yet HEROIC STRUGGLES and GRAND TRIUMPHS; and now they eagerly desire the Complete Life-History of this world-renowned HERO and BENEFACTOR, which unfolds also the CURIOSITIES and WEALTH of a WILD and WONDERFUL country. We publish JUST THAT HISTORY from his BIRTH to his BURIAL. Now ready 2,000 agents wanted quickly. One agent sold 18,000 first six days; another, 196 first week. For particulars of this, our SUPER NEW ILLUSTRATED BIBLES, and OCEAN'S STORY, address HUB. BARD BROS., at office nearest you, either PHILADELPHIA, BOSTON, or CINCINNATI, O.

Oct. 29, '73-1y.

SONGS OF GRACE & GLORY

The very best Sunday-School Song Book. By W. F. SHERWIN and S. J. VAIL. 160 Pages. SPLENDID HYMNS, CHOICE MUSIC, Tinted Paper, Superior Binding. Price in Boards, 35c.; \$30 per 100. A Specimen Copy in Paper Cover mailed for Twenty-five Cents.

Six New Songs in pamphlet form for SUNDAY-SCHOOL ANNIVERSARIES, from "SONGS OF GRACE and GLORY." Price \$2 per 100. Specimen Copy of the Anniversary Songs, and sample pages of the Book, mailed for 3 cent stamp. Publishers, HORACE WATERS & SON, 481 Broadway, New York. P. O. Box. 3567. May 20, '74-3t. A.

"EVERY SABBATH"

By T. C. O'KANE.

A CHOICE COLLECTION OF MUSIC FOR

Sunday-Schools.

All over the land schools that have been using SUNSHINE PRIZE, CHARM, SPRAY, or any of the popular books issued by our house, confidently look to the publishers for a

New Sabbath-School Music Book

For 1874,

of like merit and usefulness. We have just issued

"EVERY SABBATH."

A collection of PURE SUNDAY-SCHOOL MUSIC, fully equal to if not better than any before published.

To be had of

PHOTOGRAPHS

OF

MINISTERS

OF THE

REFORMED CHURCH.

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